THE

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" Men's principles, notions, and reliſhes, are ſo different, that it is hard to find a book which pleaſes or diſpleaſes all men." LOCKE.

ART. I. *An Account of the Engliſh Colony in New South Wales, from its firſt Settlement, in January, 1788, to Auguſt, 1801; with Remarks on the Diſpoſitions, Cuſtoms, Manners, &c. of the Native Inhabitants of that Country. To which are added, ſome Particulars of New Zealand; compiled, by Permiſſion, from the MSS. of Lieutenant-Governor King; and an Account of a Voyage performed by Captain Flinders and Mr. Baſs; by which the Exiſtence of a Strait ſeparating Van Dieman's Land from the Continent of New Holland was aſcertained. Abſtracted from the Journal of Mr. Baſs. By Lieutenant-Colonel Collins, of the Royal Marines, late Judge-Advocate and Secretary of the Colony. Illuſtrated by Engravings. Vol. II.* 4to. 1l. 11s. 6d. Cadell and Davies. 1802.

IN our twelfth volume, p. 364, the reader will find a detailed account of the firſt part of this intereſting work, which, as we there obſerved, cannot fail to become highly important to the future hiſtorian of this remote Colony. When we conſider the peculiar circumſtances of this ſettlement, and the deſcription of individuals of which it is compoſed, we cannot be ſurpriſed if its progreſs towards refinement ſhould be tardy and impeded with various difficulties. It does, however, certainly ap-

pear that theſe difficulties ſeem, though ſlowly yet progreſſively, to diminiſh, from the firm but temperate meaſures of government, which have there been adopted. The native inhabitants indeed ſternly and obſtinately reſiſt all attempts to meliorate their condition, by the introduction of European arts and manners, though it cannot be doubted that their reluctance to aſſimilate with the new ſettlers would have been more eaſily overcome, if circumſtances had given them the opportunity of beholding the better rather than the moſt degraded ſpecimens of our fellow ſubjects. If inſtead of ſeeing the moſt abject, depraved, and abandoned of human kind, they could have contemplated the courteſy, the generoſity, the integrity, and the mildneſs, which are, thanks be to heaven, the general characteriſtics of Britons.

The form of this volume is the ſame as that of the former. A faithful Journal has been kept of the more particular tranſactions of the Colony, with ſuch judicious obſervations interſperſed, as ſeem to ariſe immediately and pertinently from the ſubject. A journal of this kind thus conducted, is well calculated to excite univerſal curioſity. It is alike curious and inſtructive, to mark the delineation of the human character in all its ſhades, varieties, and contraſts; and it is important, both to the legiſlator and the moraliſt, to follow with fixed attention to this ſecluded ſpot, the reſtleſs and turbulent ſpirit, which to ſatisfy its inordinate ambition, would annihilate all principalities and powers, the ſubtle perpetrators of ſecret frauds, the fierce and relentleſs miniſters of rapine and of murder.

We have, however, no inducement to protract this article, as unfortunately the Journal only records repeated examples, that change of climate and of ſituation produces no alteration in minds debaſed by habitual profligacy and vice. One extract from this part of the work may ſuffice.

"Toward the latter end of the month, James Wilſon, who had for ſome time taken up his abode in the woods, and was one of thoſe named in the proclamation of the 13th of May laſt, ſurrendered himſelf to the governor's clemency. He had been herding with the ſavages in different parts of the country, and was obliged to ſubmit to have his ſhoulders and breaſt ſcarified after their manner, which he deſcribed to have been very painful in the operation. He made his appearance with no other covering than an apron formed of a Kangaroo's ſkin, which he had ſufficient ſenſe of decency remaining to think was proper.

"The governor, well knowing, from his former habits, that if he puniſhed and ſent him to hard labour, he would quickly rejoin his late companions, thought it more adviſable to endeavour to make him uſeful even in the mode of living which he ſeemed to prefer; he therefore pardoned him, and propoſed his attempting, with the aſſiſtance

ance of his friends, to take ſome of the convicts who were at large in the woods; two of whom had, juſt before Wilſon's appearance, ſtolen two mares, the property of private individuals, but which were allowed to be kept during the night in a ſtable belonging to government.

" Wilſon, among other articles of information, mentioned, that he had been upwards of 100 miles in every direction round the ſettlement. In the courſe of his travelling he had noticed ſeveral animals, which, from his deſcription, had not been ſeen in any of the diſtricts; and to the north-weſt of the head of the Hawkeſbury, he came upon a very extenſive tract of open and well-watered country, where he had ſeen a bird of the pheaſant ſpecies, and a quadruped, which he ſaid was larger than a dog, having its hind parts thin, and bearing no proportion to the ſhoulders, which were ſtrong and large.

" It is not improbable, that Wilſon invented theſe circumſtances in the hope of obtaining ſome attention, and thereby averting the puniſhment which he expected, and well knew that he had long deſerved.

" If it be painful to the writer of theſe ſheets to find little elſe than crimes and their conſequences to record, how much more painful muſt it have been to have lived where they were daily committed? Particularly ſo muſt it have proved to the gentleman who was in the chief direction of the ſettlement, who found himſelf either obliged to puniſh with ſeverity, or to be fearful even of adminiſtering juſtice in mercy, leſt that mercy ſhould prove detrimental in the end, by encouraging others to offend in the hope of impunity.

" There can ſcarcely be recorded a ſtronger inſtance of human depravity, than what the following circumſtance, which happened in this month, exhibits. A convict, who had formerly been a ſchool-companion with the Rev. Mr. Johnſon, had been taken by that gentleman into his ſervice, where he repoſed in him the utmoſt confidence, and treated him with the kindeſt indulgence. He had not been long in his houſe before Mr. Johnſon was informed that his ſervant, having taken an impreſſion of the key of his ſtore-room in clay, had procured one that would fit the lock. He ſcarcely credited the information; but, being urged to furniſh him with an opportunity, he conſented that a conſtable ſhould be concealed in the houſe, on a Sunday, when all the family, this ſervant excepting, would be attending divine ſervice. The arrangement ſucceeded but too well. Concluding that all was ſafe, he applied his key, and, entering the room, was proceeding without any remorſe to plunder it of ſuch articles as he wanted; when the conſtable, ſeeing his prey within his toils, ſtarted from his concealment, and ſeized him in the act of taking the property.

" Thus was this wretched being without " one compunctious viſiting of nature," detected in the act of injuring the man, who, in the better day of his proſperity, had been the companion of his youth, and who had ſtretched out his hand to ſhelter him in the preſent hour of his adverſity!

" The Deptford brig ſailing this month for the coaſt of Coromandel, the governor took the opportunity of tranſmitting to Admiral Rainier, or the commander in chief of his Majeſty's ſhips in the Eaſt Indies, a liſt of the deſerted convicts, and a deſcription of the two boats which had lately been taken from the colony. As it was, pro-

bably, the intention of thoſe people to ſteer along the coaſt of New South Wales to the northward, until they ſhould reach ſome of the Dutch ſettlements among the Molucca iſlands, there was a poſſibility of their being picked up by ſome of the King's cruizers; in the event of which, the governor forcibly urged their being forwarded, by any opportunity which might offer, to his government, there to be made an example that ſhould, if poſſible, deter others from making the like attempts.

" The widow of Enſign Brock, who died in July laſt, availed herſelf of this opportunity to get, with her family, partly on her way to England.

" Although the ſettlement had now been eſtabliſhed within a month of ten years, yet little had been added to the ſtock of natural hiſtory which had been acquired in the firſt year or two of its infancy. The Kangaroo, the Dog, the Opoſſum, the Flying Squirrel, the Kangaroo Rat, a ſpotted Rat, the common Rat, and the large Fox-bat (if entitled to a place in this ſociety) made up the whole catalogue of animals that were known at this time, with the exception which muſt now be made of an amphibious animal, of the mole ſpecies, one of which had been lately found on the banks of a lake near the Hawkeſbury. In ſize it was conſiderably larger than the land mole. The eyes were very ſmall. The fore legs, which were ſhorter than the hind, were obſerved, at the feet, to be provided with four claws, and a membrane, or web, that ſpread conſiderably beyond them, while the feet of the hind legs were furniſhed, not only with this membrane or web, but with four long and ſharp claws, that projected as much beyond the web, as the web projected beyond the claws of the fore feet. The tail of this animal was thick, ſhort, and very fat; but the moſt extraordinary circumſtance obſerved in its ſtructure was, its having, inſtead of the mouth of an animal, the upper and lower mandibles of a duck. By theſe it was enabled to ſupply itſelf with food, like that bird, in muddy places, or on the banks of the lakes, in which its webbed feet enabled it to ſwim; while on ſhore its long and ſharp claws were employed in burrowing; nature thus providing for it in its double or amphibious character. Theſe little animals had been frequently noticed riſing to the ſurface of the water, and blowing like the turtle." P. 59.

We are glad, on this occaſion, to aſſiſt in recording a diſcovery of material importance to the ſcience of geography, namely, the actual exiſtence of a ſtrait, ſeparating Van Diemen's Land from the continent of New Holland. The fifteenth and ſixteenth Chapters exhibit a pleaſing narrative of this diſcovery by the Norfolk ſloop; and this is, to us at leaſt, by far the moſt agreeable portion of the work. The following curious particulars deſerve attention.

" The account of the Derwent river being now cloſed, and the whole of what was learned of Van Diemen's land related, it may not be improper, ſays Mr. Baſs, to point out the manner in which this country

country and New South Wales appear to differ in their moſt eſſential quality, that of their ſoil.

" In adjuſting their comparative fertility, the contraſted diſpoſition of their ſoils is much more prominent than any inequality in their quantity. They are poor countries; but, as far as the eye of diſcovery has yet penetrated into either, the cultivatible ſoil of the latter is found lying in a few diſtinct patches of limited extent, and of varying quality; while the ſoil of the former, being more equally ſpread, thoſe ſpots of abundant richneſs, or large wilds of unimproveable ſterility, are much leſs frequently ſeen.

" Although Van Diemen's land ſeems to poſſeſs few or none of thoſe vaſt depths of ſoil with which the happieſt ſpots of New South Wales are bleſſed; yet it ſeldom ſickens the heart of its traveller with thoſe extenſive tracts which at once diſarm induſtry, and leave the warmeſt imagination without one beguiling project.

" In point of productive ſoil, Mr. Baſs gives the preponderance to Van Diemen's land.

" In one particular, which, to the inhabitants of a civilized country, is of the utmoſt importance, both countries are but too much alike: each is amply ſtored with water, for the common purpoſes of life; but deficient in thoſe large interſections of it which, in other more fortunate countries, ſo much facilitate the operations of man, and lead commerce to the door of even the moſt inland farmer.

" Two rivers only, Port Dalrymple and the Derwent, are known to deſcend from Van Diemen's land; and, by Point St. Vincent, poſſibly there may be a third. But two rivers, or even three, bear but a ſcanty proportion to the bulk of the iſland.

" On the 3d of January they left the Derwent, and proceeded to the northward, coaſting the eaſt ſide of Frederick-Henry Bay, which was, for the moſt part, high and ſteep to the ſea. The figure of the ſhore, between what is now called Cape Baſaltes and Cape Pillar, exhibited one of thoſe great works of nature which ſeldom fail to excite ſurpriſe: it was all baſaltic. The cape is a vaſt high wedge, which projects into the ſea, ſurmounted by loftly ſingle columns.

" After paſſing Cape Pillar, ſome iſlands came in ſight to the northward; but they did not fetch them, owing to the wind hanging in that quarter. On the following day, they reached within five or ſix miles of one of them, which, in its general appearance, bore ſome reſemblance to Furneaux's iſlands. This groupe muſt be either Maria's or Schouten's iſlands, or both; but it was not determined to which they belonged.

" On the 7th, having until that day had but indiſtinct views of the land, they ſaw Cape Barren Iſland. They did not paſs through the channel, or paſſage, which divides Furneaux's Iſlands, but diſcovered why Captain Furneaux named the place the Bay of Shoals.

" Early on the morning of the 8th, they were among the iſlands lying off the Patriarchs. They were three in number; the largeſt of which was high, rocky, and barren, with a baſis of granite, which, like that of Preſervation Iſland, laid ſcattered about in large detached blocks. Mr. Baſs landed upon the outermoſt, and found it well inhabited. The various tribes had divided it into diſtricts. One part

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was white with gannets, breeding in nests of earth and dried grass. Petrels and Penguins had their under-ground habitations in those parts of the island which had the most grass. The rocks of the shore, and blocks of granite, were occupied by the pied offensive shag and common gull; geese, red-bills, and quails, lived in common, and the rest was appropriated to the seals, who seemed to be the lords of the domain. Mr. Bass remarked with surprise, that though the principal herd scampered off like sheep, as is usual on the first approach; yet the males, who possessed a rock to themselves, where they sat, surrounded by their numerous wives and progeny, on his drawing near them, hobbled up, with a menacing roar, and fairly commenced the attack, while the wives seemed to rest their security upon the superior courage and address of their lords; for, instead of retreating into the water in the utmost consternation, they only raised themselves upon their fore fins, as if ready for a march, keeping their eye upon him, and watching the movements of his enemy.

"The seal is reckoned a stupid animal; but Mr. Bass noticed many signs of uncommon sagacity in them; and was of opinion that, by much patience and perseverance, a seal might be trained to fish for man; in which there is nothing, at first sight, more preposterous than the attempt to make a hawk his fowler.

"The seal appeared to branch off into various species. He did not recollect to have seen them precisely alike upon any two islands in the strait. Most of them were of that kind called by the sealers hair seals; but they differed in the shape of the body, or of the head, the situation of the fore fins, the colour, and very commonly in the voice, as if each island spoke a peculiar language.

"Having collected as much stock as was necessary, they stood to the northward, and on the 12th reached Port Jackson.

"On delivering the account of this voyage to the governor, he named the principal discovery, which was the event of it, Bass Strait, as a tribute due to the correctness of judgment which led Mr. Bass, in his first visit in the whale boat, to suppose that the south-westerly winds, which rolled in upon the shores of Western Port, could proceed only from their being exposed to the Southern Indian Ocean.

"The most prominent advantage which seemed likely to accrue to the settlement from this discovery was, the expediting of the passage from the Cape of Good Hope to Port Jackson; for, although a line drawn from the Cape to 44° of south latitude, and to the longitude of the south Cape of Van Diemen's land, would not sensibly differ from one drawn to the latitude of 40°, to the same longitude; yet it must be allowed, that a ship will be four degrees nearer to Port Jackson in the latter situation, than it would be in the former. But there is, perhaps, a greater advantage to be gained by making a passage through the strait, than the mere saving of four degrees of latitude along the coast. The major part of the ships that have arrived at Port Jackson have met with N. E. winds on opening the sea round the South Cape and Cape Pillar, and have been so much retarded by them, that a fourteen days' passage to the port is reckoned to be a fair one, although the difference of latitude is but ten degrees, and the most prevailing winds at the latter place are from S. E. to S. in sum-

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mer, and from W. S. W. to S. in winter. If, by going through Baſs Strait, theſe N. E. winds can be avoided, which in many caſes would probably be the caſe, there is no doubt but a week or more would be gained by it; and the expence, with the wear and tear of a ſhip for one week, are objects to moſt owners, more eſpecially when freighted with convicts by the run.

" This ſtrait likewiſe preſents another advantage. From the prevalence of the N. E. and eaſterly winds off the ſouth Cape, many ſuppoſe that a paſſage may be made from thence to the weſtward, either to the Cape of Good Hope, or to India; but the fear of the great unknown bight, between the ſouth Cape and the S. W. Cape of Lewen's land, lying in about 35° ſouth and 113° eaſt, has hitherto prevented the trial being made. Now the ſtrait removes a part of this danger, by preſenting a certain place of retreat, ſhould the gale oppoſe itſelf to the ſhip in the firſt part of the eſſay; and ſhould the wind come at S. W. we need not fear making a good ſtretch to the W. N. W; which courſe, if made good, is within a few degrees of going clear of all. There is beſides, King George the Third's Sound, diſcovered by Captain Vancouver, ſituate in the latitude of 35° 03′ ſouth, and longitude 118° 12′ eaſt; and it is to be hoped, that a few years will diſcloſe many others upon the coaſt, as well as the confirmation or futility of the conjecture*, that a ſtill larger than Baſs Strait diſmembers New Holland." P. 189.

This publication is amuſingly diverſified by notices of ſome more rare and valuable productions in natural hiſtory. It is alſo accompanied by ſome engravings; but neither of theſe, nor of the typography in general, are we able to ſpeak in very high terms of commendation. We truſt, however, that a ſimilar Journal will be continued, by ſome equally able and impartial narrator; which, from time to time, may, in like manner, be communicated to the public. It ſhould be added, that a ſtill ſtronger light is thrown on the characters of the native inhabitants, who do not, however, appear at all more amiable or attractive than in preceding publications of a like kind.

" * To verify or confute this conjecture, Lieutenant, now Captain Flinders (from whoſe journal theſe obſervations on the advantages of the ſtrait are taken) has lately ſailed in his Majeſty's ſhip *Inveſtigator*. He is accompanied by ſeveral profeſſional men of great abilities, ſelected by that liberal and diſtinguiſhed patron of merit, Sir Joſeph Banks, from whoſe exertions, joined with thoſe of the commander, navigation and natural hiſtory have much information and gratification to expect. The Inveſtigator is to be attended by the *Lady Nelſon*, a ſmall veſſel of fifty tons burthen, built under the inſpection, and according to the plan, of that truly reſpectable and valuable man, and ſcientific officer, Commiſſioner Schank, whoſe abilities are too well known to require any eulogium from this pen."

ART.

ART. II. *Sermons by William Stevens, D. D. Rector of Great Snoring, and St. Peter's Walpole, County of Norfolk; Morning-Preacher at Grosvenor Chapel; Lecturer of St. George's, Hanover-Square; and Domestic Chaplain to his late Royal Highness the Duke of Cumberland. In Three Volumes.* 8vo. 1l. 1s. Cadell and Davies. 1801.

THESE discourses are so well calculated to instruct and edify all who are willing to be taught, that it is with great concern we announce them as a posthumous publication. We are sorry to think, that the heart is now cold that could dictate, and the tongue silent for ever that could utter, such wholesome truths, and such impressive precepts: but such is the appointment of Providence; one race passes away, and another succeeds. Let us congratulate ourselves, however, that in their works at least the wise and the good may still live; and that, though we may no longer profit by their example, we may yet reap the fruits of their knowledge and experience.

These discourses are plain, clear, and perspicuous; seldom rising above the capacities of the most illiterate, and yet never sinking below the notice of the scholar. There are many, the subjects of which may be called purely of a moral tendency (Christian morality;) others there are, on the other hand, that may be styled purely doctrinal; such, for instance, are Sermon II. Vol. I. on "Salvation by the Grace of God;" Sermon V. on "the Christian Redemption;" Sermon VI, on "the Gospel Covenant;" Sermon XI. on "the Divine Nature of Christ;" and Vol. III. Sermon VIII. on "Faith."

Where all is good and useful, it is difficult to know what parts best deserve to be brought forward into public notice, in order to give proper specimens of the value of the whole; at the same time, while the difficulty of choosing what is best is increased, the danger of choosing any thing bad is removed. We shall rather confine ourselves, in our extracts, on this occasion, to the temper of the times; and endeavour to select, not perhaps what may be most brilliant, but what may be most useful. We shall, however, proceed in order; and notice, as we pass on, what has most drawn our attention. In Sermon VII. Vol. I. are some good directions, not only for the due encouragement and government of religious zeal, but for distinguishing a proper zeal from that which, both in its causes and effects, is unjustifiable and dangerous. In Sermon IX. of the same volume, are some good arguments, to prove that not only

only the Jews in general, but Moſes in particular, muſt have believed in a reſurrection. From the tenth Sermon we ſhall be induced to make an extract; not only becauſe it is on an intereſting ſubject, but becauſe it points out a very proper diſtinction between the true religion and thoſe invented by the heathens.

" Our affinity to the Deity, therefore, and our future exiſtence, being in this manner expreſsly delivered; the next thing we are to obſerve from the text is, that it doth not yet appear what we ſhall be; that the Chriſtian revelation doth not declare in what the rewards of the next life are to conſiſt, or of what nature our future exiſtence will be.

" We are told very little more than that our bodies ſhall be raiſed, and that we ſhall be rewarded openly and eternally. It is ſaid, indeed, that we ſhall ſee God, and that we ſhall enjoy the ſociety of angels and glorified ſpirits; but what we are to underſtand by thoſe expreſſions cannot be well aſcertained. For God cannot be ſeen in his real eſſence by any creature whatever; and, with regard to the angels, we are now moſt probably always in the preſence of ſome of them; at leaſt, we may ſurely preſume, that we are frequently attended by them, and enjoy the advantage of their miniſtration and aſſiſtance. " For," according to St. Paul, " they are all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation."

" This, then, at the firſt glance, may perhaps have the appearance of a defect in the revelation of the goſpel; and it may be thought, that it would have been a ſtronger incentive to virtue and obedience, if it had been declared explicitly, what we ſhall be, and in what our rewards are to conſiſt.

" But this ſeeming defect is really one evidence of the authenticity of the revelation. For our all wiſe Redeemer knew it was impoſſible to deſcribe theſe things to us, or give us any clear and adequate conception of them; becauſe we derive all our ideas from the things of this world; and ſo long as we continue in it, we can have no ideas of things beyond our preſent ſenſes and perceptions; and conſequently, matters that have no relation to our preſent ſenſes, and our preſent modes of perception, cannot be comprehended by us.

" Agreeably to this, the ſacred writings inform us, that the rewards of the next life are ſuch as " eye hath not ſeen, nor ear heard; neither hath it entered into the heart of man to conceive them."

" This is a juſt and rational account of them; and ſuch as our underſtandings teach us, that God would give, ſuppoſing him to give any revelation at all concerning them.

" Whereas, if they had been deſcribed to us by familiar ideas, and familiar language, not as emblematical alluſions, but real facts, after the manner of the Heathen accounts of them, this alone had been a demonſtrative proof, that the deſcription of them did not come from God, and was no divine revelation.

" We may, therefore, acquieſce very ſafely in the obſcurity that reſts upon this ſubject; being convinced we are told as much of it as

is uſeful to us, and as much as we are capable of underſtanding; and that the deſign of the Chriſtian diſpenſation was, not to gratify human curioſity, but to improve our morals, and thereby increaſe our happineſs.

"We cannot comprehend more than this, without having our faculties enlarged farther than it was intended they ſhould be in the preſent life; that is, farther than is conſiſtent with our nature, and the manner of our temporal exiſtence. For if our faculties were enlarged ſo much as to comprehend the nature of a ſpiritual eſſence, they would be uſeleſs to the purpoſes of our terreſtrial being; and we ſhould, in ſuch a caſe, be as unfit to exiſt in the preſent world, as we are now to exiſt in a world of ſpirits." P. 273.

In Sermon II. Vol. II. we have the following juſt obſervations on a ſpecies of candour too often prevalent in the world.

"There is a palliative kind of candour now and then to be met with, which prompts men to ſuggeſt an apology, and find a plauſible pretext and excuſe for the moſt flagrant diſſipation, or the moſt immoral and flagitious conduct. This charity is ſo extenſive, that it makes no exceptions, but comprehends all perſons and all ſins. By being thus univerſal, it loſes its innocence, and demonſtrates itſelf to be the wiſdom which is not from above, but to be earthly and ſenſual, and to have a tendency to promote confuſion and every evil work. For St. Jude directs us, in matters of religious conduct, not to palliate all failings, but to make a difference; to have compaſſion on ſome perſons, and to ſave others, "by fear pulling them out of the fire." But thoſe indiſcriminate extenuations violate this rule of the apoſtle, and defeat the good effects intended by it. They flatter vice, and diſcourage virtue; and they too often proceed from a bad motive. For thoſe who thus improperly, appear blind to predominant follies and vices, who excuſe, and perhaps juſtify them, many times do this from ſiniſter principles. They hold mens' perſons in admiration, becauſe of advantage. They hope to be well received for their ſervility, to meet with the ſame meaſures of indulgence, to be flattered in return, and to be generally well ſpoken of for their diſhoneſt complaiſance.

"And to ſay the truth, they too frequently are. For the world is, for the moſt part, very faithful to its friends in this reſpect. But then, as we are told, "that friendſhip with the world is enmity with God," it would be well if they would ſeriouſly reflect, whether its friendſhip be worth purchaſing at ſuch a price; or whether either the wiſdom or the innocence which Chriſt enjoined in the text was deſigned to have ſuch an effect as to ſet them at enmity with God." P. 52.

In Sermon III. Vol. II. we have an excellent ſummary of the moral precepts of the ſacred books, brought forward as an anſwer to thoſe who are inclined to complain, that the path of duty is not plain enough. In Sermon IV. of the

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ſame volume, we find ſome good remarks on the teſtimony of conſcience, and its advantages even in the concerns of this life.

At the end of Sermon V. are ſome juſt obſervations on the difference between religious and other joy. The next Sermon, alſo on the ſame ſubject, "the Cheerfulneſs of Religion," might furniſh a pleaſing extract, if we could allow ourſelves to take ſo much. In Sermon XI. ſtoical pride and apathy are oppoſed to each other, in very animated language.

In Vol. III. Sermon II. "on Anger," the prepoſterous cuſtom of duelling is noticed, and ſet in a very proper light. The following remarks are juſt, and deſerve the conſideration of thoſe who deceive themſelves ſo far, as to pretend to any meritorious conduct on theſe occaſions.

"Inſtances are too frequent, of men very deliberately ſacrificing each other's lives to refined reſentment; which, the more refined it is, often becomes thereby the more criminal. They profeſs, perhaps, to be altogether cool and diſpaſſionate in what they do; but the human heart is very deceitful to itſelf in this caſe, as well as others; as is evident from hence, that, while they affect great calmneſs and tranquillity, they violate the laws both of God and man; which cannot be done either precipitately or deliberately, without the paſſions being engaged; and the more of deliberation there is in this, or any other crime, there is uſually the greater guilt. The conſequence of which is, that, with all their ſpecious refinement, they are gratifying one of the moſt atrocious and deſtructive paſſions which human nature is capable of admitting; that is, a premeditated deſign of revenge.

"Thus, while they are pleaſing their deluded imaginations with much ſelf-flattery and ideas of ſublime heroiſm; they no ſooner expire, than they are deſerted of all their high notions; their ideas of earthly glory and heroiſm are gone; and, we may fear, they find themſelves vile and contemptible in the eyes of God, and wretched and undone for ever." P. 43.

In Sermon IV. of the ſame volume, the author very ingeniouſly proves, from ſome paſſages in the book of *Job* (in which he wiſhes for death) both *his* abhorrence of ſuicide, and his belief of a future ſtate. In his diſſuaſions from ſuicide generally, he places two particular arguments in a ſtronger light than we often ſee them in.

"Firſt, then, I obſerve that the ſelf-murderer is guilty of an act of injuſtice to himſelf, in caſting away the remaining part of exiſtence which he might have had in the world, and rejecting all chance for the enjoyments of the preſent life, which are by no means to be deſpiſed; and which might perhaps have fallen to his lot, if he had not thus precipitately rendered himſelf incapable of them. No human mind can, from preſent appearances, infer an abſolute certainty with regard to future events. The deſigns of God are inſcrutable to the narrow

narrow capacities of men. From very unproſperous conjunctures, he ſometimes produces the moſt fortunate ſucceſſes, and bleſſes men's latter end far more than their beginning. If Job had been as raſh and impatient as many men have imprudently been, he would have failed of obtaining that portion of felicity which the Fountain of all Good had in ſtore for him; and by which the former period of his life, though fortunate, was, after a ſhort interruption, far exceeded by the ſubſequent proſperity that attended him. No man, indeed, has now any reaſon to look for ſuch a viſible interpoſition of Divine power in his protection and favour, as Job experienced: but the ſecret and leſs conſpicuous operations of Providence are often not leſs efficacious, though leſs perceptible, in the temporal ſucceſs of thoſe whom God thinks fit to bleſs with worldly happineſs; which they who deprive themſelves of their own lives, remove themſelves from all capacity of receiving. As I have ſaid, therefore, the ſelf-murderer is unjuſt to himſelf." P. 116.

"He is not leſs unjuſt to his friends, whom he perhaps involves in circumſtances of much diſtreſs and want, by his raſhneſs; at leaſt he brings upon them great affliction and grief of mind, and even ſome degree of ignominy; which, as they have not deſerved, ſo he will find himſelf accountable to his Almighty and Eternal Creator for it. This ſtate of unmerited diſtreſs and anguiſh, which he occaſions to others, is probably little regarded by him in his reflections and premeditations on the crime he is about to commit: but it is a circumſtance which the Righteous Judge of all the earth will ſtrictly attend to and ſcrutinize with great exactneſs; and, as the ſacred writings teach us, "He that doeth wrong to any one ſhall receive for the wrong that he hath done: for there is no reſpect of perſons with God." P. 119.

In Sermon VI. Vol. III. on "Self-Sufficiency," the oblivion into which many works on Infidelity have fallen, and the ſtable footing on which Revelation remains, are noticed with great judgment. In Sermon IX. Vol. III. we have an able and judicious defence of preſcribed forms of religious worſhip, and of our own excellent Liturgy in particular.

We ſhall conclude our remarks on theſe diſcourſes (which we ſtrongly recommend to the notice of the public) with an extract from the laſt Sermon, too applicable to the preſent times.

"All countries and times are liable to ſcarcity and dearth by one means or another. All indeed are not by nature equally liable to every one of the cauſes before mentioned. For inſtance, ſome may be in a certain degree protected by their ſituation from the incurſions of enemies; and others, by their climate, from the ſcourge of devouring inſects: but all means are in the power of God; and he, without going out of the natural courſe of things, can raiſe up abundant inſtruments to puniſh the wickedneſs of mankind.

"When he is pleaſed to permit the extravagant or irregular paſſions of men to proceed to exceſs; pride and luxury, or waſte and negligence,

gence, may occaſion as great a deſtruction of the fruits of the earth as an army of locuſts. Avarice and oppreſſion may make a great artificial ſcarcity even in the midſt of real plenty. Ignorance and obſtinacy may withhold men from employing the beſt means to propagate and increaſe the fruits of the ground; and tumults and inſurrections may deſtroy the produce of the earth when it is large and plenteous.

"Theſe, and many other cauſes, which might be enumerated, occaſionally contribute to introduce dearth and famine into a nation, whoſe ſituation, ſoil and climate, might ſeem to promiſe plenty and abundance; and they are to be conſidered as inſtruments in the hand of the Almighty Governor of the world, not always as puniſhments for flagrant immoralities, although they are very often of this kind; but they are univerſally to be attended to as awakening diſpenſations; as alarming circumſtances, deſigned by Divine Providence to excite caution and circumſpection, to teach men to conſider their ways and their doings; and to reform their irregularities in time, before they grow up to ſuch a magnitude, as to make the utter extirpation of the people neceſſary to extirpate their ſins.

"God may, in general, be conſidered as proceeding gradually in his chaſtiſements: and as it is an old obſervation, that extreme depravity is ſeldom attained at once; ſo it may be obſerved likewiſe, that divine puniſhment, as well as human wickedneſs, is uſually progreſſive, and rarely extreme in the beginning.

"There is a very remarkable inſtance of this in the denunciation of God to the Iſraelites by the hand of Moſes; which hath been in part already quoted. "If ye will not hearken unto me, and will not do all my commandments, ye ſhall ſow your ſeed in vain; for your enemies ſhall eat it. And if ye will not yet hearken unto me, &c. then will I make your heaven as iron, and your earth as braſs: and your ſtrength ſhall be ſpent in vain; for your land ſhall not yield her increaſe; neither ſhall the trees of the land yield their fruits. And if ye will not hearken unto me, I will ſend wild beaſts among you; which ſhall rob you of your children and deſtroy your cattle. And if ye will not be reformed by me by theſe things, then will I puniſh you ſeven times more for your ſins; and will bring a ſword upon you, that ſhall avenge the quarrel of my covenant. And if ye will not for all this hearken unto me, then I, even I will chaſtiſe you ſeven times more; and I will ſcatter you among the heathen, and your land ſhall be deſolate and your cities waſte."

"We ſee in this paſſage how their puniſhment was continually increaſing with their wickedneſs by many ſucceſſive degrees; before their iniquity was full, and made their total diſperſion neceſſary.

"Thus it is that the Almighty uſually acts towards all other nations. When he thinks proper to break the ſtaff of their bread, though it may not be deſigned in vengeance, yet it is certainly deſigned to ſtir them up to religious conſideration: and, if it have not this effect upon them, their danger increaſes; and their puniſhment will certainly increaſe with their immorality.

"Senſual minds are unwilling to ſee this, and, conſequently, ſeldom acknowledge it: and indeed they have ſome plauſible reaſons for

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their diſbelief: for the ſtate of ſuch nations is commonly flattering and fluctuating. They are alternately declining, and then again ſeeming to recover their former vigour and proſperity; according as God ſees fit to make them his inſtruments to chaſtiſe one another.

"If, however, they will but carefully and impartially examine their condition, they will always find, in ſuch caſes, that it grows worſe upon the whole, and that they are declining in the midſt of their apparent ſucceſſes and proſperity. One diſtinguiſhing characteriſtic of this is, that ſuch proſperity is only partial, not general; that is, it does not ſpread itſelf proportionally among all ranks and claſſes of men. The rich, that is, the higher ranks, have an overgrown deſtructive affluence. The lower ranks, on the contrary, have not enough to ſupply the neceſſities of nature. The affluence of the former has ſometimes an unhappy tendency to make them inſolent, overbearing, oppreſſive, vindictive, and tyrannical. The diſtreſſes of the latter, make them diſſatisfied, ſeditious, and deſperate. And as the former forget all condeſcenſion and compliance, ſo the latter loſe all decency and reſpect.

"When a community is in this condition, its ſituation is critical, and it ſtands upon the edge of a precipice. This critical ſituation is perhaps never unattended with a ſcarcity of the fruits of the earth, and the neceſſary ſupports of life. All the paſſions by which men are uſually actuated in ſuch ſituation are unfavourable to plenty; and Divine Providence, in this caſe, generally co-operates with human paſſions and increaſes the ſcarcity. This he does to convince them of the ſin and folly of their conduct: and if they will not be convinced by it, it is a proper reward for their depravity.

"The great and the opulent often think the diſtreſs may be removed by ſtrict laws and penalties; and it is confeſſed that good laws faithfully and prudently executed will frequently be of ſervice. But they cannot do all that is wanted: for human laws are not a remedy adequate to the diſtemper: the diſeaſe is ſpiritual, and, conſequently, cannot be removed by mere temporal meaſures.

"The Jews, therefore, judged rightly in making it a matter of religion. It is impiety that is uſually the cauſe of the affliction: and a thorough reformation of conduct and devout application to God for pardon and mercy, are the only effectual means to relieve the diſtreſs, to avert the divine diſpleaſure, to draw down a bleſſing upon the labours of the huſbandman, and make the earth yield her increaſe.

"It would, indeed, by no means be proper, or, rather, it would be bordering upon hypocriſy, to imitate the Jews ſo far, as to make it a rule to cultivate our fields with tears. The religious worſhip of the Jews which abounded with ceremonial inſtitutions, gave ſome degree of ſanction to external forms of piety, even when they were only of human appointment. But modern times and cuſtoms are unfavourable to ſuch ambiguous evidences of holineſs.

"Even Chriſtianity itſelf, which gives all rational indulgence to the ſofter paſſions and tender ſenſations of men, does not hold them in much eſtimation. Sighs and tears, fear and trembling, and other appearances of devotion, are of no value, according to evangelical principles, without internal ſincerity, atteſted by outward, evident integrity.

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Theſe laſt are the only methods to be relied on for procuring public plenty. They are methods which God promiſed his people ſhould always be ſucceſsful. "If ye walk in my ſtatutes, and keep my commandments and do them, then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield her fruits; and ye ſhall eat your bread to the full."

"It will be our wiſdom to apply this promiſe to ourſelves, and to uſe the means neceſſary to obtain the favour of God; to walk in his ſtatutes and keep his commandments; and, while we are doing this, not to forget that particular commandment of being fervent and conſtant in our requeſts to him for every bleſſing of which we ſtand in need.

"The public offices of our church ſupply us with ſome uſeful forms for this purpoſe. We are there taught to pray, "that it may pleaſe him to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;" "that he would give us all things that are profitable for us;" "that he would defend us by his power from all adverſity;" "that he would give us thoſe good things which we are not worthy to aſk;" "that ſcarcity and dearth may be turned into plenty and cheapneſs;" "that we may find ſeaſonable relief;" "that he would increaſe the fruits of the earth by his heavenly benediction;" "that we receiving his bountiful liberality, may uſe the ſame to his glory, our own comfort, and the relief of thoſe that are needy;" and, "that, among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed where true joys are to be found."

"Theſe are ſeaſonable, rational, and pious requeſts, befitting all times of want or ſcarcity, and in which all ranks and degrees of men ought with an humble devotion to join; that, by thus offering up to the throne of Almighty Goodneſs their united petitions, they may be prevalent with God to lighten the public affliction; to bring down a bleſſing upon our fields and labours; and to change the hearts and principles of the avaricious and obdurate, who grind the face of the poor, and, by their extortion, oppreſs the honeſt and induſtrious hireling; ſo that his utmoſt diligence and aſſiduous labour are not ſufficient to earn him a comfortable ſubſiſtence.

"If we perſevere in theſe requeſts with unfeigned devotion, accompanied with humble repentance for paſt ſins; and ſincere reformation for the future; if, at the ſame time, we faithfully do our part, and uſe our beſt and moſt rational endeavours, ſo far as human means can contribute, to remove the diſtreſs; we may with good reaſon hope, and be aſſured, that the Almighty Giver of all good things will at length attend to our condition, and reward our perſeverance, piety and diligence, with a plentiful increaſe of the neceſſaries and conveniences of life. "He that beareth forth good ſeed, ſhall, doubtleſs, come again with joy, and bring his ſheaves with him." P. 373.

The time may again arrive, when to refer to theſe obſervations, and theſe precepts, will be of manifeſt uſe and even neceſſity.

ART.

ART. III. *Eſſays: on the Action for Money had and received, on the Law of Inſurances, and on the Law of Bills of Exchange and Promiſſory Notes. By William David Evans, Eſq. Barriſter at Law.* 8vo. 518 pp. 10s. 6d. Liverpool printed: Robinſons, London; Bell and Bradfute, Edinburgh. No Date.

OF theſe Eſſays, the firſt, upon the Action for Money had and received, as it is the moſt original, is by far the beſt. The Eſſay on the Law of Inſurance is little more than a brief collection of the principles in Mr. Park's valuable book, arranged in ſimilar order. The Eſſay on the Law of Bills of Exchange, &c. is more ſatisfactory, as well as more the writer's own. But the ſubject is of a limited nature, and the books already publiſhed upon it are ſufficiently good, to make us regret that Mr. Evans ſhould occupy his time and talents upon a work which adds little to the ſtock of profeſſional knowledge, and (as we fear) will ſcarcely repay the pains that he has taken.

Mr. E. has the merit of thinking and deciding for himſelf in every part of his book; and, in his Eſſay on the Action for Money had and received, he has not only illuſtrated, but traced the Engliſh law to its foundation in that ſtupendous monument of civil wiſdom, the Roman law. Of this practice we heartily approve. The author has wiſely remarked, in a ſhort preliminary Eſſay, that law is not, as is frequently ſuppoſed, "the mere creature of poſitive and municipal inſtitution, but that in its general operation, it is founded upon thoſe moral principles of juſtice and integrity which are immutably and univerſally the ſame." The juriſprudence of thoſe civilized nations which inherit different portions of the globe muſt enable the legiſlator to appreciate the merits and defects of his municipal ſyſtem, and the lawyer to apply its rules to the innumerable combinations of human events. The great object of all is to regulate the ſocial conduct of mankind for the good of all. Our general paſſions are the ſame from nature, and our habits of dealing and living in civilized ſociety vary but little in different countries. The beſt mode of approximating to the general good, therefore, muſt be the ſame in different places, with few exceptions. The great body of human law flows from the ſame ſource. The predominant quality of the fountain muſt remain the ſame; the difference in different countries does not extend beyond a few accidental diſcolorations, or adventitious qualities, imbibed from the ſoil through which it runs, joined by a local variety in the ramified channels and aquæducts through which it is conveyed.

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But this compariſon is particularly uſeful when made between the Roman law and that of any country which, like Britain, has been ſubject to the Roman dominion. Many of our internal cuſtoms may be traced to it; moſt of our laws reſpecting perſonal rights are bottomed upon it; our Judges have referred to it occaſionally; and our late writers have followed it ſo far, as to make even an awkward application of its phraſes, diviſions, and diſtinctions, to parts of our civil code leaſt fitted to receive the illuſtration.

The action for Money had and received is borrowed from the Roman law; and was finally moulded by Lord Mansfield, to ſuperſede a tedious application to courts of equity, in the common bargains and tranſactions of life. Reference to the learning of the civil law, ſuch as is made by Mr. Evans, will be found not only uſeful to the ſtudent, but to the more experienced lawyer. As we conſider it to be of profeſſional advantage to encourage the compoſition of Eſſays like the preſent, we ſhall ſubjoin a conſiderable ſpecimen, which will enable the reader to judge of the author's ſtyle, and manner of handling his ſubject. We take it from chap. i. ſect. 1, p. 11, where he treats of money paid by miſtake. We cite this paſſage the rather, as we are enabled to correct an error, into which Mr. E. ſeems to have fallen.

After ſtating that errors are of two kinds, of fact and of law, he examines how far money paid, through an ignorance of law, can be recovered back by the payer under the form of an action, as follows.

" The opinion of the old interpreters is, that if no natural obligation intervenes, even what is paid under a miſtake in law may be recovered back; in which opinion I concur. I am principally influenced by the reaſon, that the right to recover back what has been unduly paid is founded upon equity and moral rectitude; of which it is an univerſal conſequence, that it can only be repelled by an exception founded upon the ſame principles. But what pretence of equity can a perſon have, or what colour has he, for excepting to the injuſtice of being required to refund what has been paid to him, though under an ignorance of the law, but was no wiſe due to him upon the principles of natural juſtice; as if a perſon was induced, by fraud or force, to enter into an engagement. I cannot be brought to think, that what has been paid in the execution of ſuch engagement can be retained; and that any man can avail himſelf of his own iniquity, under the ſingle pretence, that the perſon who made the payment miſtook the law, and was ignorant that an engagement ſo obtained was of no legal efficacy: and, leſt this ſhould ſeem to be an aſſertion without authority, the text of the law is evidently applicable, wherein Julianus, following Nerva and Attilinius, elegantly anſwers, that money

paid by one who thought it was due from him, but might have protected himſelf by an exception of fraud, might be recovered back. And this is paid under an error of law. And there are other ſimilar inſtances. I am alſo influenced in this opinion, by the conſideration, that, in the whole title of the pandects *de condictione indebiti*, though it is diffuſe, the right of reclaiming is never limited to payments made under an error in fact, or excluded from thoſe which are made under an error in law; but is conſtantly referred to payment through error generally, whether the payment was nowiſe due, or whether it was barred by reaſon of a perpetual exception; from which it may be underſtood, that the nature of the error is no bar to the recovery, but the knowledge of the perſon who pays; and that alone is an impediment. And this is alſo proved, by the reaſon which is given for precluding a perſon from recovering what he has paid, knowing it not to be due; that he is conſidered as having made a donation, which cannot be affirmed of a perſon who conceives himſelf to be under an obligation, and neceſſarily bound to pay. Laſtly, I am influenced, and that in a principal degree, by what is ſtated in the eighth law of the title, *De juris et facti ignorantia*, that an error of law ſhall not prejudice any perſon, ſo far as to induce the damage of loſing his property; which ſeems clearly to denote, that what is paid under a miſtake, in point of law, may be reclaimed; becauſe, if that be denied, it muſt be admitted, that an error in point of law does extend to prejudice a perſon, by inducing the loſs of his property, contrary to the opinion of Papinian, in the law which has been cited. For the anſwer of thoſe who diſſent from this argument is a mere cavil; they inſiſt, that the perſon claiming a right to be repaid does not contend in reſpect to the loſing of property, but in reſpect to property which is already loſt *(non de re amittendâ ſed de amiſſâ;)* for if a perſon who pays his money under a miſtake of the law ſo far loſes it that he has no remedy for recovering it back, then an error of law does induce the damage of loſing his property. Neither does the queſtion refer to the time of inſtituting a ſuit for the recovery, but that in which the payment is made: and Papinian denies that a perſon, in conſequence of an error in law, can loſe his property, that is, by being precluded from recovering it: and what the ſame Papinian lays down, in the preceding law, that ignorance of the law is of no avail to thoſe who wiſh to acquire, but does not prejudice thoſe who only ſeek their own, *(juris ignorantia non prodeſt adquirere volentibus ſuum vero petentibus non nocet)* is to be underſtood as an univerſal propoſition. Neither is the twenty-ninth law Digeſt. Mandati any obſtacle to this courſe of reaſoning; for there a caſe is propoſed, of two perſons conteſting which ſhall avoid a loſs that has been incurred: the debtor who could have availed himſelf of a perpetual exception, and the ſurety, who, not being ignorant of the fact, paid the money: and it is decided, that the ſurety has no right of action. But there is not a word in that law about the obligation to refund: and where it is ſaid in the ninth law, *de juris et facti ignorantia*, that an ignorance of the law ſhall not be prejudicial, it is to be underſtood, that it ſhall give no advantage; that it ſhall not entitle a man to any gain, neither ſhall it ſubject him to any loſs. But ſtill it is to be remembered, that the

the payment made under an ignorance of the law, can only be reclaimed if it was unaccompanied by any natural obligation. But if the perſon making the payment was naturally under ſuch an obligation as may afford the party receiving a juſt cauſe for retaining it, a diſtinction is to be made between an ignorance of law and of fact; and a right to recover ſhall be denied in the firſt caſe, but allowed in the laſt. If I pay a legacy according to the will of a teſtator, though it has not the requiſite formalities: if I am not apprized of the fact of its wanting thoſe ſolemnities, I may reclaim it; but not if knowing the facts, I was ignorant of the legal conſequences. But this is not founded upon the ſingle reaſon, that a man ſhall be bound by his ignorance of the law, but becauſe there is a natural obligation founded upon the will of the teſtator: and to this principle may be referred the paſſages in the code, wherein a right to recover is denied upon a miſtake in law, or confined to a miſtake in fact: for, in truth, you cannot merely in conſequence of my having made a miſtake reſpecting a matter of law, have any juſt cauſe of retaining what nowiſe belonged to you: and here we ſhall attend to the rule, that it is better to favour a perſon reclaiming his own, than the adventitious gain of another.

"Pothier adopts the oppoſite concluſion, and ſtates without reſerve, that a perſon cannot be allowed to alledge an ignorance of law, which is not to be preſumed, and is inexcuſable, becauſe he ought to take advice, and inform himſelf of the law reſpecting the buſineſs in which he is concerned. He refers to the law 10, *de jur. et fact. ignor.* above cited, as deciding the queſtion, and to the caſe in which the heir was not allowed to reclaim the Falcidian portion, that he had omitted to deduct in payment of a legacy, as illuſtrating the difference between an error of law and an error of fact.

"It is ſingular that a queſtion, open to ſo much diſcuſſion, has paſſed away with very little attention in the caſes affected by it in the Engliſh courts. The opinion of Vinnius appears to be beſt founded, as it ariſes from the application of the rules of natural juſtice, upon which this right of action rather depends, than upon any poſitive rules or artificial reaſoning. I conceive it may now be poſitively ſtated, that this opinion is adopted in the Engliſh law."

Mr. E. proceeds to cite the caſes of Anchor *v.* the Bank of England, Dougl. 638, and Bize *v.* Dickaſon, 1 Term Rep. 285, and a note from Mr. Chitty on Bills of Exchange, in ſupport of his poſition. But the two firſt caſes may certainly be ſupported without recourſe to this propoſition, and the laſt is too looſe a note to be relied upon as authority. In a recent caſe, the law of England ſeems to have been conſidered as clearly the other way. In Bilbie *v.* Lumley, 2 Eaſt. Rep. 469, the preſent Chief Juſtice of the King's Bench, aſked the plaintiff's counſel whether he could ſtate any caſe when, if a party paid money to another voluntarily with full knowledge of all the facts of the caſe, he could recover it back again, on account of his ignorance of the law? Every man muſt be taken to be cognizant of the law, otherwiſe there is no ſaying to what ex-

tent the excuſe of ignorance might not be carried. His Lordſhip cited a caſe, Dougl. 467, as an authority for his opinion.

The reader will perceive from the foregoing extract, that the author's ſtyle is not devoid of peculiarity; and that, like many other legal writers, his work is compoſed rather as if intended to be pronounced *ex cathedrâ*, than peruſed in the cloſet.

In all his Eſſays, Mr. E. has treated of the principles, and not the minutiæ, of his ſubject. They are, therefore, particularly adapted for the ſtudent, and the freedom of queſtioning received opinions adopted in them, will teach the young lawyer the firſt duty of a vigorous mind, namely, to diſcuſs for himſelf. The author promiſes, in his introductory pages, the publication of two other works; namely, an Adaptation of Pothier's Treatiſe on Obligations to the Engliſh Law, and an Eſſay on the Law of Partnerſhip, in which, being perſuaded of their utility, we wiſh him ſucceſs; but we truſt that he will ſupply his books with ſomething like an Index, both of the chapters and the matter. The want of them (except one of the chapters in the Eſſay on Inſurance) will nearly render the preſent work uſeleſs to a profeſſional man, as a book to be reſorted to for occaſional reſearch. We further recommend it to him, to have more attention paid to his printing. The volume before us is extremely incorrect, and ſeveral groſs errors are unnoticed in the errata. There is alſo a general deficiency of ſkill in the knowledge of juſt punctuation, which is the more to be regretted, as the ſentences are rather long, and ſometimes perplexed in their conſtruction. Theſe, however, are trivial errors. They are mentioned with a friendly wiſh to have them removed, and not from any idea that they can materially detract from the author's merit.

ART. IV. *The Indian Cottage. By James Henry Bernardin de Saint-Pierre. Tranſlated by Edward Auguſtus Kendall.* 12mo. Vernor and Hood. 1799.

ONE of the moſt miſchievous contrivances of the Jacobins and infidels is, to diſſeminate their anarchical and anti-chriſtian principles by means of novels, and other works, which lead the public, by their titles, to expect from them nothing but harmleſs amuſement. For this purpoſe has the little tale before us been written and publiſhed. From ſuch a title as *the Indian Cottage*, no one would look for any thing more than a luxuriant deſcription of Aſiatic ſcenery, and an account of

the manners of a claſs of people with whom our adventurers in Hindoſtan do not uſually aſſociate. Of manners, however, the Indian Cottage gives no picture.

It begins with a ludicrous account of an undertaking, by ſeveral Engliſhmen of letters, to ſearch through various parts of the world, for information reſpecting the ſciences, and whatever could tend towards enlightening mankind. One of theſe, called a Doctor, but in what faculty it is not ſaid, viſited all the celebrated regions of the Eaſt; and, by the time he was ready to return from Benares to England,

"he had collected ninety bales of manuſcripts, weighing no leſs than 3540 pounds troy weight. With this rich cargo of illumination, the traveller was about commencing his return to London, when he ſuddenly recollected, that he had not obtained a preciſe anſwer to any one of the 3500 queſtions, of which the Royal Society had requeſted him to procure ſolutions."

He bent his courſe, therefore, through Calcutta, to the famous pagoda of Jagernaut, of which the Superior Bramin had, at Benares, the character of the moſt learned Pundit in India, or, as the tranſlator careleſsly expreſſes it, "that ever was heard of."

At Jagernaut he was diſappointed; for he found the Superior proud, ignorant, and bigotted, and parted from him in diſguſt. On his way back to Calcutta, he was forced, by a typhon, to take ſhelter in the cottage of a *Paria*, one of that unfortunate *caſt* of men, who, becauſe the firſt of them ſprang from the *feet* of Brama, may be killed by any one of the higher caſts whom he has chanced to touch. Into the ſolitary cottage of this forlorn wretch, the Doctor's attendants would not enter; but the Engliſhman was not ſo ſcrupulous. "Stay here, if you pleaſe, ſaid he; for my part, all caſts of Indians are the ſame to me, when I am in need of ſhelter from the rain."

The Paria received him with great hoſpitality; and, though he could neither read nor write, ſolved the three moſt important of his queſtions, and gave him a learned lecture on *natural* religion. The lecture is profeſſedly directed againſt the ſuperſtition of the Bramins; but the reader is little converſant with the writings of modern infidelity, who perceives not, that, by the author, it is really levelled againſt the authority of the Jewiſh and Chriſtian ſcriptures. Fortunately it is founded upon a maxim ſo palpably falſe, that it can miſlead only the unreflecting youth, who has paid no attention to the operations of his own mind. Some ſuch we *know* it has miſled; filling their breaſts with diſcontent at the inſtitutions of civil ſociety

and

and revealed religion; and, having very lately met with a young perſon who ſeriouſly pants for ſuch a habitation as *the Indian Cottage*, and a religion *ſimple* like that of the Paria, we feel it to be our duty, though the tale has been publiſhed theſe three years, to point out to parents its dangerous tendency, and to expoſe the fallacy of the maxim on which the Paria rears his ſimple ſyſtem of natural religion. Being aſked whether truth ſhould be ſought? the unlettered philoſopher replied,

"Though I am but an ignorant man, yet, ſince you permit me to give my opinion, I think that every individual ſhould ſeek truth, for the ſake of his own welfare; otherwiſe he will become avaricious, envious, *ſuperſtitious*, wicked, nay, even a cannibal, following merely the prejudices or intereſts of thoſe by whom he happens to be educated."

"The Doctor, who had his three queſtions that he propoſed to the chief Pundit continually in his mind, was delighted with the reply of the Paria: ſince you think it the duty of every man, ſaid he, to ſeek truth, tell me, then, through what medium it may be found? For *our ſenſes deceive us*, and ſtill more does our *reaſon make us wander*. The *variations of reaſon are as numerous* as the individuals who poſſeſs it; and *it is founded, I believe, only upon their particular intereſts*; and this is the reaſon why it differs in every part of the world. There are not two religions, two nations, two tribes, two families—what do I ſay? two men, who think in the ſame manner. With which *perception* ought we then to ſeek truth, if the underſtanding is of no uſe?"

"I believe, replied the Paria, that it ſhould be with a ſimple heart. The ſenſes and the judgment may deceive; but a ſimple heart, though it may be deceived, never itſelf deceives."

"Your reply is profound, ſaid the Doctor; man muſt ſeek truth, *not with his judgment*, but with his *heart*. *All men feel in the ſame manner*, but they *reaſon differently*; becauſe the principles of truth are in nature; and becauſe the inferences which they would draw from them are, in fact, in their own intereſts. It is, then, with a ſimple heart that we ſhould ſeek truth; for a ſimple heart never pretends to underſtand that which it does not underſtand, nor to believe that which it does not believe. It will not firſt aſſiſt its own deception, and afterwards that of others. Thus a ſimple heart, far from being weak, as are the hearts of the greater part of mankind, ſeduced by partial intereſts, is ſtrong; and thoroughly capable of ſeeking truth, and of preſerving it."

After ſome uſeleſs compliments, reciprocally paid and received by the Doctor and the Paria, the latter ſays,

"I ſhould ſuſpect truth itſelf, if I received it only through the medium of man. Truth ſhould be ſought, not in mankind, but in *nature*. Nature is the ſource of every thing which exiſts; her language is not unintelligible or variable, like that of men and their books. Men make books, but nature makes things. To found truth upon a *book*, would be as if we were to found it upon a picture, or upon a ſtatue, which can intereſt only one country, and which time

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alters day by day. *Books* are the work of *man; nature* is the work of *God.*"

The Doctor to whom this was said is called an *Engliſhman;* but had he not been a philoſopher of the *French* ſchool, he could not, immediately after his own abſurd aſſertions reſpecting the *fallaciouſneſs* of *ſenſe* and the *wanderings* of *reaſon*, have replied to the Paria, "You are poſſibly right!" A Britiſh philoſopher, even when an infidel, has ſome regard to the *appearance* of conſiſtency. Such a man would not have allowed, that truth can be ſought with greater hopes of ſucceſs in the book of nature than in the books of men. The language of nature may indeed be uniformly true; but, if our ſenſes and our reaſon, by which alone that language can be read, *perpetually deceive us*, the truths of nature are not diſcoverable by us!

Yes, ſays the Paria, they are diſcernible by a *ſimple heart;* and our enlightened Doctor, by a ſimple heart, underſtands our *internal feelings;* adding, moſt abſurdly, "that all men feel in the ſame manner, though they reaſon differently." What are thoſe *feelings* which all men have in common, and all in an equal degree? Not *conſciouſneſs;* for little as St. Pierre knows of the philoſophy of the mind, he cannot be ſuppoſed ignorant, that the objects of conſciouſneſs are our own *ſenſations*, *perceptions*, *volitions*, and *reaſonings*, and not the *works of external nature:* ſtill leſs can they be the feelings of *touch*, *taſte*, *ſmell*, &c. for theſe are the language of our *ſenſes*, by which we are perpetually deceived. Nothing, therefore, remains but our paſſions, appetites, and affections, including the *moral ſenſe;* but is there a philoſopher on earth, who knows not that two thirds at leaſt of our *feelings* of this kind are generated by early and deep-rooted aſſociations; and that they are therefore exceedingly different in different men?

Had our ſage Doctor ſaid, that all men *reaſon* in the ſame manner, but they *feel differently*, his language would have been much more philoſophical, becauſe nearer to the truth; for they are the different *feelings* of men, that conſtitute different intereſts, which influence their judgments to draw oppoſite concluſions, not indeed from the *ſame* premiſes, but from premiſes *partially* viewed by one or both parties. In pure mathematics, where *feeling* has no place, men are not wont to reaſon differently. One indeed, converſant with the ſcience, will carry his reaſonings further than another, whoſe intellectual powers have been habituated to different purſuits; but, as far as they can both proceed, they will proceed in company, and arrive at the ſame concluſions. Not ſo in moral and religious

religious enquiries. There, different feelings, the offspring of different aſſociations, are perpetually concealing from the intellectual view *part* of the premiſes, or preſenting them in different forms; ſo that, though the reaſonings ſhould be logically conducted, the concluſions muſt be different.

A ſimple heart, therefore, is abſolutely neceſſary to the inveſtigation of religious and moral truth; but not that kind of ſimple heart of which our Paria and Doctor dream. By a ſimple heart, *we* underſtand a mind in which the ſocial and ſelfiſh appetites are duly balanced and regulated, by what has been called the *moral ſenſe;* but this never was, nor ever will be, the reſult of aſſociations *caſually* formed in a *ſtate of nature*. It is the offspring of education, and of education ably conducted; but ſo far from ſuſpending the uſe of *judgment*, as our Doctor ignorantly affirms, it ſerves, in the ſearch after truth, only to preſent the ſubject fully and fairly before the judgment; by which alone the truth can be perceived.

There are other abſurdities, even in the extract which we have made from this pernicious tale; but they muſt be obvious to every reflecting reader; and, if we have ſhown that truth cannot be ſought with ſucceſs but by *reaſon*, nor even by it, unleſs the affections be evenly and duly balanced, we have deſtroyed the foundation of the Parian ſyſtem, and expoſed the miſchief of St. Pierre's fallacious tale.

ART. V. *The Hiſtory of the Rebellion in the Year* 1745. *By John Home, Eſq.* 4to. 394 pp. 1l. 1s. Cadell and Davies. 1802.

THE publication of this work has been long expected, by many on this ſide, and poſſibly by many more on the other ſide, of the Tweed. The advanced age of the author, the part which he had taken in the tranſactions, and the diligence which he was known to have exerted, in collecting authentic materials for the compilation of this Hiſtory, had excited a conſiderable degree of curioſity among thoſe who have long looked upon him as a kind of living chronicle of paſt events, of events which ſtill furniſh ſubjects of converſation and tradition, more eſpecially in the northern parts of our iſland. This curioſity, though at the firſt glance it may appear advantageous to the author, yet, in the reſult, may be productive of diſſatisfaction.

They who have taken a lively intereſt in the tranſactions recorded, are not always content with a bare narrative of events, but

but look for obſervations in uniſon with their own prejudices; if theſe are wanting, the compilation is held to be jejune and vapid. If, on the other hand, the author thinks proper to introduce his own comments, he will with difficulty avoid the cenſure of being partial, from thoſe whoſe ſentiments are of a different tendency. In the Hiſtory before us, the writer has contented himſelf with preſenting to the public a complete detail of the events comprehended within the ſubject matter of his work, but has been very ſparing (and in our opinion very judiciouſly ſo) of comments and obſervations. An account of the manners of the Highlanders, and the peculiarities of clanſhip, and of their attachment to the Stuart family, is prefixed, together with a ſtatement of the political projects of ſuch of the different courts of Europe as favoured the reſtoration of the Stuart race. The progreſs of the Rebellion is traced from the firſt landing of *Charles* in the Highlands, during the ſeveral battles that were fought, till the defeat and diſperſion of the rebel army at Culloden; and the concluding chapter contains a narrative of the incidents and difficulties experienced by him, during an interval of more than five months from the battle of Culloden, until his landing at Morlaix, in Brittany; laſtly, an Appendix is ſubjoined, containing a number of authentic documents.

The firſt chapter, after deſcribing the cuſtoms and manners of the Highlanders, preſents us with an anecdote of a meaſure, ſuggeſted by that truly virtuous character Duncan Forbes, to induce the Highlanders, who had been alert to take up arms upon any criſis of public affairs, to become reconciled to the exiſting government; and of the reaſons why it was not adopted. This anecdote tends ſtill further to confirm the reputation of one of the moſt able miniſters that ever conducted the affairs of this kingdom, namely, Sir Robert Walpole; to whom, notwithſtanding he became the victim of a clamorous faction, poſterity has begun to yield ample juſtice. We ſhall preſent the account to the reader in the words of the author.

"Duncan Forbes, born a younger brother, and bred to the law, had paſſed through the different offices of that profeſſion, which uſually lead to the chair, univerſally eſteemed, and thought ſtill worthy of a higher office than the one he held. When called to preſide in the ſupreme court of juſtice in Scotland, he fully anſwered the expectations of his countrymen: his manners gave a luſtre to the dignity of his ſtation; and no preſident of the court of ſeſſion was ever more reſpected and beloved. He was a Whig upon principle; that is, he thought the government eſtabliſhed at the Revolution was the beſt form of government for the inhabitants of Britain. In the end of autumn, in the year 1738, he came to Lord Milton's houſe at Brunſtane, one morning before breakfaſt. Lord Milton was ſurpriſed to ſee him at ſo early

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an hour, and aſked what was the matter? A matter, replied the preſident, which I hope you will think of ſome importance. You know very well, that I am like you, a Whig; but I am alſo the neighbour and friend of the Highlanders; and intimately acquainted with moſt of their chiefs. For ſome time, I have been revolving in my mind different ſchemes for reconciling the Highlanders to government; now I think the time is come to bring forward a ſcheme, which, in my opinion, will certainly have that effect.

" A war with Spain ſeems near at hand, which, it is probable, will ſoon be followed by a war with France; and there will be occaſion for more troops than the preſent ſtanding army: in that event, I propoſe that government ſhould raiſe four or five regiments of Highlanders, appointing an Engliſh or Scotch officer of undoubted loyalty, to be colonel of each regiment; and naming the lieutenant-colonels, majors, captains, and ſubalterns, from this liſt in my hand, which comprehends all the chiefs and chieftains of the diſaffected clans, who are the very perſons whom France and Spain will call upon in caſe of a war, to take arms for the Pretender. If government pre-engages the Highlanders in the manner I propoſe, they will not only ſerve well againſt the enemy abroad, but will be hoſtages for the good behaviour of their relations at home; and I am perſuaded that it will be abſolutely impoſſible to raiſe a rebellion in the Highlands. I have come *here* to ſhew you this plan, and to entreat, if you approve it, that you will recommend it to your friend Lord Ilay, who, I am told, is to be here to-day or to-morrow, in his way to London.

" I will, moſt certainly (ſaid Milton) ſhew the plan to Lord Ilay; but I need not recommend it to him; for, if I am not much miſtaken, it will recommend itſelf.

" Next day, the Earl of Ilay came to Brunſtane: Lord Milton ſhewed him the preſident's plan, with which he was extremely pleaſed, and carrying it to London with him, preſented it to Sir Robert Walpole, who read the preamble, and ſaid, at once, that it was the moſt ſenſible plan he had ever ſeen, and was ſurpriſed that no body had thought of it before.

" He then ordered a cabinet council to be ſummoned, and laid the plan before them, expreſſing his approbation of it in the ſtrongeſt terms, and recommending it as a meaſure which ought to be carried into execution immediately, in caſe of a war with Spain. Notwithſtanding the miniſter's recommendation, every member of the council declared himſelf againſt the meaſure, aſſuring Sir Robert Walpole, that for his ſake they could not poſſibly agree to it; that, if government ſhould adopt the plan of the *Scots* judge, the patriots (for ſo the oppoſition was called) would exclaim that Sir Robert Walpole, who always deſigned to ſubvert the Britiſh conſtitution, was raiſing an army of Highlanders to join the ſtanding army, and enſlave the people of England. The plan was ſet aſide; and, next year, Britain declared war againſt Spain." P. 20.

No one converſant in modern hiſtory can read this account without recollecting, that the propoſed meaſure was afterwards adopted by one of the moſt ſtrenuous opponents of the Walpole adminiſtration, a bold and popular miniſter, who made

made a public boaſt, that "he ſought for merit where it was to be found, and he found it in the Highlands; that he regarded not the country of the man," &c. &c.

The enſuing chapters give a relation of the Pretender's erecting his ſtandard; of the different clans that joined him; of the conſternation and irreſolution of the citizens of Edinburgh on the Pretender's approach; with many particular occurrences. For general readers, this detail is too minute, however gratifying it may be to individuals, who, from affinity to the parties, or other reaſons, may have a local intereſt in it; the author himſelf, indeed, ſeems to be aware of this circumſtance, and offers his apology. This objection is not applicable to the account given of the more important events, ſuch as the battle of Preſton, the ſiege of Carliſle, the march to Derby, the ſecond defeat of the King's army at Falkirk, the diſſenſions in Charles's army, the bold attempt of the night-march of the rebels previouſly to the battle, and, finally, the deciſive battle of Culloden. Theſe events are ſeverally related, in as full detail as can be required, and with much candour and impartiality.

As the reſult of the principal tranſactions recorded in this Hiſtory is well known to every reader, perhaps the concluding chapter will, to many perſons, appear the moſt intereſting; for it relates a courſe of adventures hitherto imperfectly known, and frequently miſrepreſented, which, though conſiſting of real occurrences, has all the marvellous ſingularity of romance. Happily, from the liberality of the preſent times, we may ſafely aſſume the diſpaſſionate tone of hiſtory, and mark with approbation a laudable quality in one of the race of Stuart, without fear of reproach from the keeneſt partiſan of the Houſe of Brunſwick. Mr. Home, from unqueſtionable authority, and without affectation, has deſcribed *Charles Edward Stuart* as poſſeſſed, on all occaſions, of the manly qualities of courage and perſeverance: the particulars, therefore, of his ſtruggles in adverſity cannot fail to excite a feeling in every generous mind; and to create an intereſt, by ſo much the more lively, as being founded not on imaginary woes, but on actual misfortune. For the gratification of the reader, we ſhall cite two paſſages, which may ſerve to amuſe, and, at the ſame time, afford ſpecimens of the author's ſtyle and manner of writing.

"From perils ſo imminent he was at laſt delivered by a young woman, moved with compaſſion, the characteriſtic of woman-kind. Her name was Flora Macdonald, the daughter of Macdonald of Melton, in the Iſle of South Uiſt. Her father had been dead ſome years; and her

her mother was married to a ſecond huſband, Macdonald of Armidale, in the iſland of Skye, who was eldeſt Captain of the Macdonald companies that were in South Uiſt. Miſs Macdonald, who was related to Clan Ronald, had come to viſit his family at Ormaclade, and was living with them when Colonel O'Neil came there; and talking of the diſtreſs of Charles, whom he had conſtantly attended ſince he came to the Long Iſland, Miſs Macdonald liſtened, and expreſſed the moſt earneſt deſire to ſee Charles; ſaying to the Colonel, that if ſhe could be of the ſmalleſt ſervice in preſerving him from his enemies, ſhe would with all her heart. Colonel O'Neil ſaid ſhe could be of the greateſt ſervice, if ſhe would take him with her to Skye, as her maid, dreſſed in woman's clothes. Miſs Macdonald thought the propoſal fantaſtical and dangerous, and poſitively refuſed to agree to it. Soon after this converſation, Colonel O'Neil brought Charles to the place where Miſs Macdonald was. Charles ſeemed to be in bad health, he was thin and emaciated, but poſſeſſed a degree of cheerfulneſs incredible to all but ſuch as ſaw him then. Miſs Macdonald ſeeing him in this condition, inſtantly agreed to conduct him to the Iſle of Skye in the manner Colonel O'Neil had propoſed; and ſet out for Clan Ronald's houſe, to provide every thing that was neceſſary for the voyage to Skye. From her ſtep-father, who commanded the Macdonald militia in South Uiſt, ſhe procured a paſſport for herſelf, a man-ſervant, and her maid, who in the paſſport was called Betty Burke, and recommended by Captain Macdonald to his wife, as an excellent ſpinner of flax, and a moſt faithful ſervant. A boat with ſix oars was alſo provided. The evening before they left South Uiſt, Charles, dreſſed in woman's clothes, and attended by Colonel O'Neil, met Miſs Macdonald and Lady Clan Ronald at a place on the ſea ſide, about a mile from Ormaclade. The Lady had ordered ſome victuals to be brought; and while they were at ſupper by the ſea ſide, a meſſenger came to acquaint Lady Clan Roland, that General Campbell and Captain Ferguſon of the navy, with a number of ſoldiers and marines, were come to her houſe in queſt of Charles. Lady Clan Ronald immediately left them, and went home. Soon after her departure four armed cutters appeared, ſailing along the coaſt, at ſome diſtance from them. They thought it better to ſkulk and conceal themſelves among the rocks than to run away. They did ſo; and the cutters kept on without taking any notice of them. When the veſſels were out of ſight, they embarked about 8 o'clock in the evening, and the weather being fair, and the wind favourable, they were very near the point of Waterniſh, in the Iſle of Skye, when a party of the Macleod malitia ſtationed there, ſeeing the boat, levelled their pieces, and called to the boatmen to land, or they would fire upon them. But the boatmen continued their courſe, and the tide being out, got away before the Macleods could launch a boat to purſue them. From Waterniſh they proceeded to Kilbride in Skye, and landed near Mugſtot, the ſeat of Sir Alexander Macdonald. Miſs Macdonald, leaving Charles at a little diſtance from the houſe, went to Mugſtot: Sir Alexander was not at home; but Miſs Flora diſcloſed the ſecret to Lady Margaret Macdonald, and told her where ſhe had left Charles. Lady Margaret was greatly alarmed, for ſeveral officers of the King's troops were in

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the houſe. Lady Margaret communicated what ſhe had heard from Miſs Macdonald, to Macdonald of Kinſburgh, Sir Alexander's factor: and telling him where Charles was, deſired that he would conduct him to his houſe, and take charge of him. Miſs Macdonald having dined with Lady Margaret, ſet out on horſeback, attended by Macechin the ſervant, who had come from Uiſt to Skye in the boat with them; and overtaking Charles and Kingſburgh, who were on foot, rode on before them to Kingſburgh's houſe, where they lodged that night. Next morning Charles went with Kingſburgh to a hill near his houſe, and Kingſburgh having a bundle of clothes under his arm, Charles changed his dreſs and put on men's clothes. From Kingſburgh's they went to Port-Ree, oppoſite to the ſmall iſland of Raſay, which is but five or ſix miles from Skye." P. 246.

" As Fort Auguſtus is only eight computed miles from Coramhian, the attendants of Charles uſed to go there frequently in the night-time, and procuring what intelligence they could from the inhabitants of the village, ſometimes brought back with them the newſpapers. Meanwhile Charles became anxious to hear of Locheil and Cluny, and diſpatched Peter Grant (one of the moſt active of the ſeven) to Lochaber to find out ſome of the gentlemen of the name of Cameron, and let them know that he wiſhed to come amongſt them. Grant went to Lochaber, and found Cameron of Clunes, who agreed to meet Charles on a certain day at a place near the head of Glencoich, where Clunes had a little hut in a ſecret place for his own ſecurity. Charles having received this notice, ſet out with all * his attendants in a very ſtormy night, and travelling along the top of the mountains, reached Drumnadial, a high mountain on the ſide of Lochlochie, which commands an extenſive view of the country. There they reſted all day; and Grant was diſpatched again to ſee if Clunes had come to the place appointed. Charles and his attendants remained upon the hill; but as they had no proviſions, and durſt not ſtir by day, they were in great diſtreſs for want of food. Grant returning, ſaid he had been at the hut, but Clunes was not there; for having come to the place at the appointed time, and not finding Charles, he had gone away again:

" * Charles ſtaid in the cave with theſe men five weeks and three days: during this long abode, either thinking he would be ſafer with gentlemen, than with common fellows of a looſe character, or deſirous of better company, he told Glenaladale that he intended to put himſelf into the hands of ſome of the neighbouring gentlemen; and deſired him to enquire about them, and learn who was the moſt proper perſon for him to apply to. Glenaladale talking with the Highlanders about the gentlemen in their neighbourhood, and enquiring into their character, they gueſſed from his queſtions what was the intention of Charles; and conjured him to diſſuade the Prince from it, ſaying, that no reward could be any temptation to them; for if they betrayed the Prince, they muſt leave their country, as nobody would ſpeak to them, except to curſe them: whereas 30,000l. was a great reward to a poor gentleman, who could go to Edinburgh or London with his money; where he would find people enough to live with him, and eat his meat and drink his wine."

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but Grant, in his way back, had met a herd of deer, one of which he killed, and ſecured in a concealed place. At night they ſet out, not for Clunes's hut, but for the place where the deer was lodged, which to their great relief they found. In the morning another meſſenger was ſent to find out Clunes, who, with his three ſons, came immediately. The Glenmoriſton men committing Charles to the care of the Clunes, left him, all of them except Hugh Chiſholm and Peter Grant, who remained with him for ſome time. Clunes then informed Charles, that all the ferries of the rivers and lakes were ſo ſtrictly guarded that it was impoſſible for him at preſent to get to the countries of Rannoch and Badenoch, where Locheil and Cluny were; and that it was abſolutely neceſſary he ſhould remain where he was, till the vigilance of the guards abated. Clunes had a ſmall hut in a wood near the place where they were; Charles and he, when there was no appearance of troops in the neighbourhood, and the weather was cold or wet, uſed to come down from the mountain, and paſs the night in this hut; but when there ſeemed to be danger, and the weather was moderate, they uſed to remain all night upon the mountain. In this ſituation Charles was, when Lochiel and Cluny, concluding that he muſt be to the northward of the lakes, and in no ſmall degree of diſtreſs and danger, ſent Macdonald of Lochgary, and Dr. Cameron (Lochiel's brother) to learn what they could concerning him. Theſe meſſengers, well acquainted with the paſſes, made their way to the north ſide of the lakes, and very ſoon met with Clunes, who told them that he would conduct them to Charles, who was at no great diſtance. Charles was then on the mountain with one of Clunes's ſons and Peter Grant. Charles and Cameron were aſleep, and Grant had the watch; but nodding for ſome time, Clunes, Lochgary, and Dr. Cameron, with two ſervants, were pretty near before he obſerved them. He flew to Charles, awaked him and his companion. Cameron and Grant propoſed to make what haſte they could to the top of the mountain. Charles was of a contrary opinion. He ſaid that it was in vain to fly, that their enemies (who he thought were Argyleſhire men) would overtake them, or come ſo near as to kill them with their fire-arms; that the beſt thing they could do, was to get behind the ſtones, take aim, and fire upon them when they advanced; that as Grant and he were excellent marksmen, they would certainly do ſome execution; and that he had in reſerve a pair of pocket piſtols, which he produced for the firſt time. When the company that had alarmed them came a little nearer, they diſtinguiſhed Clunes, which aſſured them that the reſt were friends. Holding a council together, to conſider what was beſt to be done, Lochgary and Dr. Cameron thought it was ſtill too hazardous for Charles to attempt the ferries; and adviſed him to remain with Clunes as before. It was then agreed that Dr. Cameron ſhould go amongſt his brother's people in Lochaber, to procure intelligence; and that Lochgary ſhould go to the eaſt end of Lochlochie, and remain upon the iſthmus, between the lakes, to watch the motions of the troops. This plan being ſettled, they ſeparated; but notice having been given to the King's troops that Charles, or ſome of the abſconding chiefs, were in the neighbourhood, one day Charles, having paſſed the night on the mountain, with one of Clunes's ſons and Peter Grant,

when

when they looked down on the vale, after ſun-riſe, they ſaw a number of men in arms demoliſhing their hut, and ſearching the adjacent woods. Charles and his attendants, to conceal their flight, availed themſelves of the channel of a torrent which the winter rains had worn in the face of the hill, and aſcending the mountain without being ſeen, travelled to another mountain called Malleutegart, which is prodigiouſly high, ſteep, and craggy. There they remained all day without a morſel of food. In the evening another ſon of Clunes came, and told them that his father would meet them at a certain place in the hills ſomewhat diſtant, with proviſions, Clunes's ſon returned to let his father know that he might expect them. At night, Charles with his attendants ſet out, and travelled through moſt dreadful ways, paſſing amongſt rocks and ſtumps of trees, which tore their clothes and limbs: at one time the guides propoſed they ſhould halt and ſtay all night; but Charles, though exhauſted to the greateſt degree, inſiſted on going to meet Clunes. At laſt, worn out with fatigue and want of food, he was not able to go on without help; and the two guides holding each of them one of his arms, ſupported him through the laſt part of this laborious journey. When they came to the place appointed, they found Clunes and his ſon, who had a cow killed, and part of it dreſſed for them. In this remote place Charles remained with Clunes till Lochgary and Dr. Cameron came there, who informed him that the paſſes were not ſo ſtrictly guarded now, as formerly; and that he might ſafely croſs Locharkaig, and get to the great fir wood belonging to Lochiel, on the weſt ſide of the lake, where he might ſtay, and correſpond with Lochiel and Cluny, till it was ſettled when and where he ſhould meet them.

"Charles croſſed Locharkaig, and remained in the fir wood near Achnacarry, till he received a meſſage from Lochiel and Cluny, acquainting him that they were in Badenoch, and that Cluny would meet him on a certain day at Achnacarry, and conduct him to their habitation, which they thought was the ſafeſt place for him.

"Charles, impatient to ſee his friends, did not wait for Cluny's coming, but ſet out with guides for Badenoch; and arrived at a place called Corineuir, on the 29th of Auguſt. From that he went to Mellanauir, where he met with Locheil, and remained with him till Cluny, returning from Achnacarry, joined them. The two Chiefs then conducted Charles to a bothie or hut, called *Uiſh Chibra*, where they lodged a day or two, and then removed to Letternilik, a remote place in the great mountain Benalder, belonging to Cluny, where a habitation (called the Cage) was fitted up by Cluny, in which Lochiel and he had lived ſome time. Charles ſtaid there with them till the 13th of September, when a meſſage came from Cameron of Clunes, to acquaint him that two French frigates were arrived at Lochlanuagh near Borradale, to carry him to France. Charles ſet out immediately, and travelling only by night, arrived at Borradale on the 19th of September. Notice of the arrival of two ſhips from France had been given to moſt of thoſe people who had been concerned in the rebellion, and were ſkulking in the neighbourhood, ſo that a great many of them came to Borradale, and about 100 (among whom were Lochiel and Colonel Roy Stuart) embarked with Charles on the 20th, and landed

at Roſcort near Morlaix, in Brittany, on the 29th of September." P. 255.

Upon the whole, we may venture to pronounce this Hiſtory to be by far the moſt authentic and ſatisfactory account of the Rebellion of 1745. There are no ſymptoms of the ambition of authorſhip; perhaps, in ſome inſtances, the writer has been too negligent* with regard to compoſition. Notwithſtanding theſe ſlight blemiſhes, we have little doubt that this work will be cited in future, as the eſtabliſhed authority reſpecting all the tranſactions of which it treats.

ART. VI. *Componimenti Lirici de' più illuſtri Poeti d' Italia, ſcelti da T. J. Mathias. Tre Volumi.* 12mo. 1l. 11s. 6d. Becket. 1802.

Lyric Compoſitions of the beſt Italian Poets, &c.

WE hope there is no miſtake in aſſerting, that the ſtudy of the Italian language is at preſent gaining ground among us; nor is any thing more likely to encourage that progreſs, than publications of this elegant nature, which at once gratify the prevailing taſte for beautiful books, and attract attention to the moſt claſſical productions of the Roman or Tuſcan Muſes. We lately expreſſed a wiſh†, for a general and compendious ſelection of Italian proſe and poetry, ſimilar in form to the Engliſh *Elegant Extracts*, Moyſant's *Bibliothéque Portative* of the French, or Joſſe's *Teſoro Eſpanol* from Spaniſh authors. We have many perſons now in England who are highly qualified to conduct a compilation of that nature; among whom, we may mention, as they occur to us, Mr. Da Ponte, Mr. Polidori, Mr. Zotti‡, Mr. Peretti, &c. and we truſt, that the Italian ſtudent will not long wiſh in vain for an accommodation, which ſurely might have been expected in Italian, ſooner than in the Spaniſh language. The admirer of the Italian claſſics, who can afford to pay highly for a moderate quantity of poetry, will enquire with earneſtneſs for the preſent work; but a number, perhaps as great, of thoſe to

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* "Though every body talked of nothing but the Highlands." Error of the preſs, Chap. VI. for Chap. IV.

† Vol. xx. No. v. p. 573.

‡ Editor of a much-improved French edition of Veneroni, noticed in our 15th volume, p. 209.

whom

whom much in a ſmall compaſs is not inconvenient, will be ſtill more benefitted by the collection here ſuggeſted. Whoever undertakes it, ſhould not omit to imitate Mr. Moyſant, in the ſhort biographical notices ſubjoined to the names of the authors.

Mr. Mathias, in the volumes before us, appears not only as an editor, but alſo as a writer of Italian proſe and poetry. His Addreſs to Two Friends, whom, in imitation of the Italian Arcadi, he ſtyles Alcéo ed Ariſtippo, and his Epiſtle to the Engliſh Reader, are inſtances of the former; and his Dedicatory Ode to Dr. Manſel, Maſter of Trinity College, Cambridge, is a proof of his ability in the latter ſtyle; to which we muſt not forget to add, his tranſlation of Gray's Sonnet on the Death of Weſt. Much reſpect is due to the opinion of ſo excellent a judge, that this Sonnet may be regarded as the moſt perfect ſpecimen of the Petrarchan mode that has ever been produced in Engliſh. To make this judgment known, which we have no inclination to controvert, we ſhall here introduce both the original of Gray, and the Anglo-Italic imitation of Mr. Mathias.

"SONNET

On the Death of the Hon. R. Weſt. By T. Gray.

In vain to me the ſmiling mornings ſhine,
And redd'ning Phœbus lifts his golden fire;
The birds in vain their amorous deſcant join,
Or cheerful fields reſume their green attire:
These ears, alas! for other notes repine,
A different object do theſe eyes require;
My lonely anguiſh melts no heart but mine,
And in my breaſt the imperfect joys expire.
Yet morning ſmiles the buſy race to cheer,
And new-born pleaſure brings to happier men;
The fields to all their wonted tribute bring;
To warm their little loves the birds complain;
I fruitleſs mourn to him who cannot hear,
And weep the more becauſe I weep in vain."

They who are very ſtrict will here perhaps obſerve, that the rhymes in the two firſt ſtanzas are not arranged according to the practice of Petrarch; and therefore, that the poem muſt be degraded from its rank among ſonnets: we, however, are not ſo ſcrupulous; and, though we have not thought it worth while to examine whether ſuch exceptions might not be found in the Tuſcan Sonnets, we cannot ſee why they ſhould not. But let us add Mr. Mathias's tranſlation, which to us very much recals the ſtyle of Petrarch.

" In van per me ride il naſcente giorno,
E'l ſole innalza i roſſegianti rai,
Sciolgon gli augelli in van pietoſi lai,
E'l ſuol rinverde in lieto manto adorno:
Altri oggetti i' deſio, di giorno in giorno,
Ed altre note, ahi! note no, ma guai;
Non giunge il mio martir tra' ſpirti gai;
Muor la gioja imperfetta, a me d'intorno.
Sorge l'Aurora intanto annunciatrice
Di novi ufizj a' più felici cori;
Sparge i ſuoi beni il ſuol con larga mano;
Deſtan gli augelli lor vezzoſi amori;
Io chiamo lui cui piu ſentir non lice,
E piango più perchè lo piango in vano."

We do not pledge our critical ſkill on French or Italian compoſition, but we have a little doubt about the felicity of *ufizj* as here applied; the reſt appears excellent. Of the original compoſition of this editor in Italian verſe, we ſhall give a ſpecimen, from the concluſion of his Dedicatory Ode, which, for ſentiment and expreſſion, ſeems to us of eminent merit.

" Non è de' carmi fuggitivo il raggio,
Non è fallace, no; dall' alta ſede
Di PACE il ſoſpirato di raggiorna!
Doppo l' infauſto lor torto viaggio,
La Legge, il Culto, la bramate Fede,
La Schiera del verace Febo torna
In bianche veſti adorna,
Degli aſtri a diſſipar gl' influſſi rei,
E regolar ſotto i più giuſti imperj
Sfrenati ingegni e feri;
Queſte l' arti ſien noſtri, anzi troſei;
Il Saggio e 'l Santo da i ſuperni cori
Riveggan qui gli uſati lor ſplendori.
CANZON, dal noto colle
Va, mentre indora il ſuol la bionda ſpica,
Di Camo (ahi non più mio) ſul fiume cheto;
E dal Toſco lauretto
Soffri che queſta man, di cetre amica,
Con le ſi care a lui dovute frondi
Le tempie di GUGLIELMO orni e circondi."

The poets from whom Mr. Mathias has taken his ſelections are very numerous. From *Petrarca* there is leſs than might be expected, the editor having before publiſhed a ſeparate collection of his poetry. The poet whom he moſt diſtinguiſhes, and moſt warmly commends, is Aleſſandro Guidi, born in 1650; of whom he has given a well-engraved head, at the beginning of Vol. III. with a ſhort ſketch of his life. His

commendation of this poet may be given as a ſpecimen of his Italian proſe.

" Ma l'eſtro del Thebano Lirico fu ſopra tutti gli altri poſſeduto in excellenza ſovrana e propria, da ALESSANDRO GUIDI, come ſi riconoſce nelle ammirande e nobiliſſime ſue poeſie, e nel ſuo ſtile enfatico, vibrato, fornito di ſpeſſe poſature, e rotto artificioſamente in tal guiſa che le rotture ſteſſe accreſcono grazia e brio a ſuoi divini e magnifici componimenti." *Ai Lettori Ingleſi.*

We cannot conceive, that many perſons capable of reading Italian, and in circumſtances to purchaſe elegant books, will ſuffer their collection to want ſo pleaſing an ornament as theſe volumes of Italian Lyrics, which do abundant credit to the taſte and judgment of the editor in their ſelection.

Mr. Matthias ſpeaks of it, as a favourite object in his mind, for many years, to reſtore the ancient credit of the Italian language in this country, ſuch as it poſſeſſed in the eminently poetical age of Elizabeth. He even wiſhes to ſee a Profeſſor of Italian Literature eſtabliſhed in our two Univerſities. In theſe ideas, we are much inclined to participate with him. The writers of Italy ſhould not indeed be put into the hands of young men, till they have formed a pure and correct taſte by the ſtudy of the Latin and Greek claſſics; but after theſe, their claſſical ſtudies can hardly be conſidered as finiſhed, without an acquaintance with the beſt writers of modern Italy.

ART. VII. *Travels in the Ottoman Empire, Egypt, and Perſia, undertaken by Order of the Government of France, during the firſt Six Years of the Republic. By G. A. Olivier, Member of the National Inſtitute, of the Society of Agriculture, of the Department of the Seine, &c. &c. Illuſtrated by Engravings, conſiſting of Human Figures, Animals, Plants, Maps, Plans, &c. &c. To which is prefixed, a Map of Greece, of the Archipelago, and of a Part of Aſia Minor. Volumes I. and II. Tranſlated from the French.* 4to. 2l. 12s. 6d. Longman and Rees. 1801.

THIS is part only of an unfiniſhed work, and compriſes merely an account of Conſtantinople and its environs, with a deſcription of the Greek iſlands of Leſbos, Scio, Naxos, and Candia. It is called two volumes quarto; but our copy is one volume, and that by no means of an immoderate bulk. We diſlike this mode of unneceſſarily extending the ſize, and

conſequently the price, of books already ſufficiently difficult for moderate means to obtain. M. Olivier, the author of theſe Travels, is already known to the world as a naturaliſt, having publiſhed a large work on the Natural Hiſtory of Inſects, with Memoirs of Agriculture, and other ſimilar performances. At the end of October, 1792, the Executive Proviſional Council, as they termed themſelves, at Paris, were Citizens Monge, Garat, Roland, Lebrun, Clavière, and Pache. Of theſe *worthy* and *enlightened* characters, the firſt ſigned the warrant for the King's murder; the ſecond was the boſom friend of Marat; the third, as we all know, came to a moſt miſerable end; the fourth was guillotined; the fifth deſtroyed himſelf to avoid the guillotine; and the laſt was glad to emigrate. Theſe men, being perſuaded that travels into the Ottoman Empire, Egypt, and Perſia, with attention to commerce, agriculture, natural hiſtory, general phyſics, geography, the medical art, and *evrn*, as the author adds, *our political relations* with Turkey, were likely to produce many advantages, deputed this M. Olivier and a M. Bruguière to explore thoſe countries. This volume is part of the reſult of the undertaking.

Accounts of Conſtantinople and its vicinity have of late years been numerous enough to ſatisfy general curioſity. The preſent repreſentation of this place, and the manners of the inhabitants, is written with the accuſtomed vivacity of the author's countrymen, and with no ſmall portion of vanity and ſelf-conceit. The following account of the celebrated Paſwan Oglou is part of an entertaining and intereſting narrative.

" Oglou, in Turkiſh, ſignifies ſon: Paſwan Oglou, that is, ſon of Paſwan. The father was ayam or notable of Widin: he was rich, and enjoyed great conſideration among his fellow citizens. He commanded a troop of volunteers in the laſt war of the Turks againſt the Ruſſians and Germans. It is thought that his reputation and above all his riches, induced the grand viſir, then ſeraſkier of the army, to cauſe him to be apprehended, and his head to be cut off.

" Paſwan Oglou was apprehended with his father, and detained for ſome time, after which he obtained his liberty and a ſlender part of the property which he ought to have poſſeſſed. He retired to Widin, meditating ſignal vengeance, not only for the death of his father, but alſo for the injuſtice committed in regard to himſelf. It was not long before an opportunity preſented itſelf, and like a man ſtill more able than angry, he found means to derive from events the purpoſe moſt ſuitable to his projects.

" Under the reigns of Muſtapha III. and Abdul Hamid, companies of gunners and bombardiers had been formed at Conſtantinople: ſome batteries had been erected at the entrance of the Helleſpont and of the Boſphorus: in the arſenal, a ſchool of navigation had been eſtabliſhed by the ſide of that for mathematics; the government turned their

thoughts

thoughts towards the navy, they wiſhed, in a word, to repair the loſſes occaſioned by the ſucceſſive defeats of the Ottoman armies; but they were very far from having attained that object when Selim III. aſcended the throne. Extremely alive to the loſs of the Crimea, one of the granaries of Conſtantinople; painfully affected to ſee himſelf threatened in the very heart of the capital, the firſt movement of Selim was to give a new impulſe to thoſe eſtabliſhments; his firſt looks were directed towards the navy; his moſt ardent wiſhes were to organize by degrees an army in imitation of that of his enemies; and leſs jealous of his authority, than of the proſperity of his dominions and of the ſucceſs of his arms, he created a council compoſed of twelve perſons capable of enlightening and ſeconding his beneficent views. He at the ſame time eſtabliſhed an impoſt, the produce of which he appropriated to the new military eſtabliſhments.

" The ſuperiority of the European arms and the inappreciable advantage reſulting from tactics, were acknowledged by a few Muſſulmans, whom genius and education raiſed above prejudices; but it was difficult to ſtifle the clamours of a great number of perſons to whom theſe projects gave offence: it was difficult to get them adopted by an ignorant people who conſider as criminal the innovations which are tranſmitted them by thoſe whom they call infidels: it was much more difficult, perhaps, to prevent the effect of corruptive gold on the greateſt perſonages of the empire.

" The janizaries had loſt that ancient energy which had ſo long rendered them formidable: there was no longer ſeen among them thoſe boſtangees inured to the labours of the earth, capable of braving the inclemency of the ſeaſons; thoſe ſlaves, thoſe children of tribute, who, neither knowing their parents nor their country, ſerved with enthuſiaſm and zeal the religion which they had embraced, and the maſter who paid them. At this day, mutinous and undiſciplined, without energy and without courage, more formidable to the authority of the ſovereign than to the enemies of the ſtate, to replace them by an intelligent and diſciplined ſtanding army, preſented incalculable advantages. The ſultan, from that moment, would have been leſs expoſed to the agitations and movements of an irritated populace; he would have been inceſſantly able to diſpoſe of his forces, to carry them to the frontiers in order to repel the enemy, or into the interior to apprehend a rebel, ſubdue a revolted province, or deſtroy an army of robbers; he could augment his forces, or reduce them according to the exigencies of the ſtate.

" The janizaries, extremely numerous in the capital, although debaſed, merited, nevertheleſs, a little reſpect. An inſurrection on their part would have occaſioned the miſcarriage of their projects wiſely conceived: it was prudent to pay them and to make uſe of them, till the new troops ſhould be organized. As for thoſe of the provinces, ſcattered over the towns and the country-places, they could offer only a reſiſtance eaſy to be overcome; however, in order neither to indiſpoſe the one nor the other, it was reſolved to attack at firſt none but the yamags; thus it is that they are called on the frontier of Germany, the new comers or the new companies formed for the garriſon of the towns and the duty of the fortreſſes, in the countries newly conquered.

" Bel-

" Belgrade was, in conſequence, the firſt town where a trial was made to aboliſh the formidable corps of janizaries; but the yamags revolted, took up arms, and threatened the life of the pacha. The latter ſucceeded in gaining over the officers and in diſperſing a corps of troops too ill organized to be able to reſiſt him for any length of time. The government ſucceſſively came to the other frontier towns of Germany: every where they experienced the ſame reſiſtance; but every where authority triumphed. At Widin, the yamags were more fortunate; Paſwan Oglou, in his capacity of ayam, which he had recently obtained, marched at their head againſt the pacha, cut him in pieces, and obliged him to abandon the town.

" Theſe firſt ſucceſſes gave a great idea of the military talents of Paſwan, and cauſed him to be conſidered as a man entirely devoted to the intereſts of the people. He had no great difficulty in engaging all the inhabitants of Widin in his party, and in drawing about him a great number of malcontents, by flattering them, not only with preventing the reforms which the Porte wiſhed to make, but with oppoſing the collection of the new tax on proviſions, wool, cotton, &c. which Selim had juſt eſtabliſhed, and the produce of which he had appropriated, as I have before ſaid, to the expenſes rendered neceſſary by the new corps of gunners, bombardiers, and matroſſes, whoſe number had juſt been augmented." Vol. i. p. 128.

The beſt modern account of the Greek iſlands is perhaps that of Savary; though we have reaſon to expect one, at no remote period, from an Engliſhman, whoſe taſte, talents, and integrity, cannot fail to furniſh his countrymen with a ſtandard work. In the mean time, the deſcription of theſe iſlands exhibited in the ſecond volume will afford conſiderable intereſt and entertainment. The author appears to have exerted particular diligence on the ſubject of Candia, or Crete, which occupies a large portion of the volume. We give the following account of the Sphachiots, who are ſuppoſed to be the real deſcendants of the Cretans.

" The inhabitants of the high mountains ſituated to the ſouth of Canea and Retimo, are conſidered as the real deſcendants of thoſe famous Cretans ſo long maſters of the country. Known at the preſent day under the name of *Sphachiots*, they are diſtinguiſhed from the other Greeks by their tall ſtature, by their handſome look, by their love of liberty, by their courage, their ſkill, and, above all, by the hatred which they have vowed againſt the uſurpers of their iſland.

" Mountains have been at all times, and among all nations, the laſt aſylum of liberty, as they have always been the abode of ſtrength and health. A rugged, untractable ſoil, which affords little ſubſiſtence, which compels man to a long and obſtinate labour, which ſubjects him to ſobriety, and condemns him to all ſorts of privations, ſcarcely tempts conquering nations, when every rock, beſides, is transformed into a fortreſs, when it is neceſſary to fight at every ſtep vigorous, energetic men, who defend with obſtinacy the ſoil which has given them birth, and the independence which it procures them.

" Under

" Under the Romans, under the Saracens, under the Venetians, and under the Turks, the Sphachiots had found means to preſerve their laws and their cuſtoms. They annually appointed their magiſtrates in the general aſſemblies of the people. Obliged by the Turks to tranſport, in ſummer, from the top of their mountains, the ice neceſſary for the conſumption of the inhabitants of Canea and Retimo, they paid no tax, no impoſt; they had no agas; they never ſaw among them the agents of the Turkiſh government; they formed, in a word, a republic in ſome meaſure independent, when, in 1769, ſome Ruſſian emiſſaries came to diſturb the peace, and impair the happineſs which theſe privileged Greeks enjoyed on their mountains.

" Whether Catherine had really conceived the project of expelling the Turks from Europe, and of placing her grandſon on the throne of Conſtantine; whether ſhe wiſhed only to call the attention of her enemies to a diſtance from the places whither ſhe was going to carry her principal forces; it is certain that, on the unexpected appearance of ſome Ruſſian line-of-battle ſhips, in February 1770, in the environs of Coron and of Navarin, all the Greeks of the Morea, thoſe of Macedonia and of Epirus, and the greater part of thoſe of the Archipelago, roſe at the ſame inſtant, flew to arms, and manifeſted a courage of which they were not thought capable. At this period twenty thouſand muſkets diſtributed opportunely, and ten thouſand Ruſſians commanded by experienced generals, would certainly have produced, throughout European Turkey, a revolution which would for ever have delivered the Greeks of thoſe countries from the Ottoman yoke.

" The Sphachiots, in theſe circumſtances, were not the laſt to take up arms. Some hundreds of the braveſt among them went and joined the Mainots their friends, and proceeded together to offer their ſervices to Count Orloff. A greater number were preparing to ſet out, when they received an account that the Ruſſians, who had but three ſhips of the line and two frigates, which were deſtitute of military ſtores and land-forces, had raiſed the ſiege of Coron, and deſerted the Greeks, who had already made themſelves maſters of Navarin, Patras, Miſitra, and ſome other towns leſs important.

" The Albanian Muſſulmans, againſt whom no precaution had been taken, either by ſea or by land, they whom a few batteries on the Iſthmus of Corinth, and a few veſſels of ſmall force in the Gulfs of Lepante and Athens, would have prevented from coming into the Morea, immediately ſpread themſelves over that peninſula, beat every where the Greeks, diſheartened by the unexpected retreat of the Ruſſians, and made among them a horrible ſlaughter. The ravage which theſe Albanians committed on that unfortunate land, will never be repaired as long as the Turks ſhall be maſters of thoſe countries, and the caprice of a few rulers ſhall be able to diſpoſe of the fortunes and the lives of the inhabitants.

" The pacha of Candia, informed of the conduct of the Sphachiots, reſolved, in the ſame year 1770, to march againſt them with all the forces of the iſland. He wiſhed to exterminate them, and by thoſe means afford a terrible example of ſeverity to all the Greeks who might be tempted to imitate them. The Turks, always ready to fight when they are perſuaded that there are chriſtians to be killed, towns

to

to be plundered, boys and girls to be violated, and ſlaves of all ages and of both ſexes to be ſold, were ſoon united under their colours. Soldiers and cultivators, traders and workmen, all wiſhed to take a part in this expedition. Fifteen thouſand men, armed at all points, arrived in a few days at the neareſt mountains, on which they found not one inhabitant. The women and children of the Sphachiots, accompanied by the old men and the infirm, had gained the moſt elevated ſpots, and the moſt inacceſſible places. Thoſe whoſe age allowed them to handle a muſket or a ſword, to the number of upwards of two thouſand, poſted with intelligence at the ſecond chain of their mountains, diſputed with courage every rock, ſtopped for a long time, at every gorge, the Turks by no means habituated to this manner of fighting; and when a paſſage was forced, or a rock carried, the Sphachiots, lightly clothed, and lightly armed, accuſtomed to climb mountains, diſappeared in a moment; while the Turk, who knows not how to fight but on horſeback, who is both heavily clothed, and heavily armed, could not follow his enemy acroſs the rocks and precipices, which it was neceſſary to clear in order to reach him.

"During the whole ſummer, the Turks diſplayed a great deal of perſeverance in fighting the Sphachiots; but, being afterwards ſurpriſed at a reſiſtance which they did not expect, diſappointed in their hopes, frightened at the approaches of the cold, and tired of a painful and diſagreeable war, they loudly demanded to return home. The Sphachiots, on their ſide, found themſelves reduced to the laſt extremity: almoſt all their villages had been ſet on fire; a great number of their women and children had been carried off; they had loſt their flocks; their proviſions were exhauſted; and the earth, which they could not cultivate, no longer afforded them any thing; ſo that they received with pleaſure the firſt propoſals that were made to them: they conſented to pay the annual tribute to which all the Greeks are ſubject; and, by theſe means, they were enabled to return to their habitations, and continue their barter with the maritime towns.

"As the Turks, on this occaſion, had not been able to take with them horſes, and to cauſe themſelves to be followed by beaſts of burthen, they had thought of loading three or four thouſand Greeks with their baggage; and, in the different battles which they had to fight, they placed theſe Greeks in front of them, in order to make themſelves a rampart of their bodies.

"This trait of barbarity and cowardice, which was related to us by a great number of Sphachiots, was what moſt affected theſe brave mountaineers, and what moſt contributed to reduce them to a deplorable condition. Frequently they durſt not fire upon their enemies, for fear of hitting thoſe whom they conſidered as their brothers, ſtill more unfortunate than themſelves." Vol. ii. p. 213.

Some well-executed plates, particularly of natural hiſtory, accompany this volume; and one more, repreſenting a Turkiſh burying-ground, is promiſed. Whether the publication on the ſubject of Egypt and Perſia is completed, we have not heard. The author's countrymen have had ſo much better opportunity of deſcribing Egypt, that he may be induced to

withhold that which muſt be comparatively imperfect. We ſhall be glad to ſee what he may have written on the ſubject of Perſia.

ART. VIII. *Inſtructions for playing the Muſical Games, invented by Anne Young, Edinburgh.* 2s. 6d. Printed by C. Stewart and Co.; ſold at Preſton's Muſic-Warehouſe, No. 97, Strand.

IT has been the faſhion for ſeveral years paſt, to communicate ſcience to the infant mind through the medium of *play*; and, according to Locke's advice, "children are to be cozened into knowledge." To this ſyſtem the Abbé Gaultier has largely contributed; and his works have a degree of analytical merit, which is not to be found in many of his imitators. The preſent attempt is a favourable exception to the laſt remark; and although we cannot wholly approve of this method of teaching arts or ſciences, yet we are diſpoſed to encourage any effort to aſſociate accurate ideas in the minds of youth; eſpecially when the doctrines to be imparted are ſtrictly true, and laid down in a regular manner. The invention here deſcribed, conſiſts of a box ſimilar to back-gammon tables, in two parts; at each end of one table are placed ſtaves to receive the ſignatures of the different keys, on the other table are delineations of the clavier with ſtaves above them for the oppoſite players. The games are played with dice, pins, &c. kept in drawers underneath the tables. Miſs Young has invented ſix different games, under the following titles:

I. Signatures of the Circular Syſtems . . p. 9.
II. Intervals of Muſic . . . . . 23.
III. Cadences or Preludes . . . . . 33.
IV. Rule of the Octave . . . . . 39.
V. The Reſolution of Diſcords . . . 43.
VI. Modulations . . . . . 53.

Without entering deeply into the minutiæ of the invention, we ſhall preſent the muſical ſtudent with the ſcientific arrangement adopted in each ſeparate game.

I. *Signatures*, (p. 9). This game is played with four dice, the *firſt* bears the letters of the ſix major keys, with ſharp ſignatures, G. D. A. E. B. F. ſharp; the *ſecond* bears their relative minors, E. B. F. C. G. D. ſharp; the *third* bears the major keys, F. B. E. A. D. G. flat; the *fourth* bears their relative

lative minors with flat ſignatures, D. G. C. F. B. E. flat. One player takes the ſharps, the other the flats. They then throw their dice, and ſet up the ſignatures of the keys on their ſtaves. There are advantageous chances of

Relatives. Major and minor with the ſame ſignature.

Pairs. Major and minor with the ſame fundamental.

Sequences. When the letters are next to each other, &c.

The perſon who firſt gains twelve points, wins the game.

A ſecond part of the game (p. 21) exerciſes the player in the uncommon ſignatures, as far as twelve ſharps and twelve flats.

II. *Intervals*, (p. 23). The table of intervals is here given, which we ſhall tranſcribe in a different form, ſo as to ſpecify the inverſions, and we ſhall diſtinguiſh the concords from the diſcords by a larger type.

Dieſis or imperfect prime, C. C. ſharp	Diminiſhed octave . . C. C. flat
Semitone or minor ſecond, C. D. flat	Major ſeventh . . . . C. B.
Tone or major ſecond . . C. D.	Minor ſeventh . . . . . C. B. flat
Diminiſhed third . . . . B. ſharp, D.	Superfluous ſixth . . . C. A. flat
Superfluous ſecond . . . C. D ſharp	Diminiſhed ſeventh . . B. ſharp, A.
MINOR THIRD . . . . . C. E flat	MAJOR SIXTH . . . . C. A.
MAJOR THIRD . . . . . C. E.	MINOR SIXTH . . . . C. A. flat
Diminiſhed fourth . . . B. ſharp, E.	Superfluous fifth . . . C. G. ſharp
PERFECT FOURTH . . . . C. F.	PERFECT FIFTH . . . . C. G.
Triton or ſuperfluous fourth, C. F. ſharp	Falſe fifth . . . . . C. G. flat
UNISON.	PERFECT OCTAVE . . C. C.
	Superfluous octave . . C. C. ſharp

Thoſe which we have enclоſed with braces, are the ſame keys of the clavier, and are only diſtinguiſhed by their name and uſe.

This game is played with other dice, which inſtead of letters have baſs ſtaves, with the key notes of the former ſignature dice upon them. After throwing, the player with ſharps ſets up his interval on the clavier, and moves from the loweſt A. towards the higheſt top F. The other player with flats begins on the higheſt F. and deſcends by intervals toward the loweſt. The player who arrives firſt at the end of the clavier wins the game.

III. *Preludes*, (p. 33). Miſs Y. thus deſcribes this game:

"The natural prelude to any key of muſic conſiſts of the following chords in order:

CHORD OF the KEY NOTE.
——— the FOURTH } of the key.
——— the FIFTH }
——— the KEY NOTE.

"The proper *diſcording* notes being *added* to the chords of the FOURTH and of the FIFTH.

"The

" The chord of the fourth always follows the mode of the key; that is, its third muſt be a major or minor, according as the third of the key is major or minor.

" The chord of the fifth muſt, in every caſe, have its third major."

The dice uſed in this game are the ſame as thoſe for Intervals; and, when the firſt player has thrown, he chooſes either of the dice for his key note, and puts up its common chord on the clavier; the other player does the ſame.

The firſt player then changes the die which he does not uſe (either major or minor) for one with ſignatures without notes.

" If, upon throwing, either the fourth to his key note is preſented by one die, or the ſignature of that fourth by the other, he ſets up the chord of his fourth, with its SIXTH ADDED."

We know not what Mr. Kollmann will ſay to this doctrine, as he adopts Kirnberger's rejection of Rameau's theory of the added ſixth in very ſtrong terms (Eſſay on Muſical Harmony, chap. ix. ſect. 6, p. 59.) His paſſage is this.

" Rameau introduces in this chord a *ſixth*, which he calls the added ſixth (ſixte ajoutée) the ſaid ſixth, which makes the triad a chord of the FIFTH and SIXTH, he conſiders as an *eſſential* but *irregular* diſſonance," &c. &c.

" But Kirnberger plainly proves, that the ſaid added ſixth is not an eſſential, but mere *tranſient* note, &c. That this is the true nature of the chord of the added ſixth, appears from the following examples by Kirnberger, which are tranſient chords," &c. &c.

To make this part intelligible, and to ſhow that Miſs Young's theory is true, it muſt be remembered, that there are two caſes in which the $\frac{6}{5}$ is uſed on the fourth of the key.

I. When it is followed by the harmony of the key note in the inverted form of $\frac{6}{4}$ on the dominant or fifth of the key.

II. When it is followed by the harmony of the dominant, with or without a ſeventh.

The firſt caſe is that of Rameau, which, although taken ſometimes on the key note (as in Kollmann) yet is always applicable to the fourth of the key. Kirnberger has here not only miſtaken Rameau, but confirmed the very doctrine he meant to confute; for, if the ſixth be tranſient, it does not belong to the chord: and, whether the baſs be figured $\frac{6}{5}$, or the 6 be omitted, the note itſelf is fundamental, which was all that Rameau meant to prove.

The ſecond caſe is not allowed by any of the French writers, Mercadier de Beleſta (in 1777, p. 161) excepted, who, by his ſtrong arguments in favour of the diatonic progreſſion of the baſs from the fourth to the fifth of the key, has eſtabliſhed the doctrine which Miſs Young here introduces.

We

We have no heſitation in avowing our ſentiments, that, in all caſes, the fourth of the key may have a ſixth added to its perfect harmony, without deſtroying the fundamental baſs, whether it moves to the harmony of the key note, or to that of the dominant.

To return from this digreſſion, the third game is decided by the completion of three preludes in different keys.

" The firſt by a chance throw, the ſecond as its relative, and the third named by the adverſary."

IV. *Rule of the Octave* (p. 39.) Another ſet of dice are uſed for this game, which bear numeral figures; and the player who firſt ſets up his different chords wins. We have only to obſerve on this article, that the chord of greater ſixth, or $\frac{6}{4}_{3}$ is always reckoned full; and no hint given of the frequent neceſſity of omitting the fourth: particularly in the aſcending ſcale, when the third and ſixth are alone uſed.

V. *Reſolution of Diſcords* (p. 43.) This game is played with the dice of Intervals; and, if a diſcord is thrown, it is to be reſolved according to rule.

Two combinations are particularly noticed in the ſecond part of the game.

1. The chord of ſuperfluous ſixth.

2. The chords of ſubſtitution, or borrowed harmony, thus deſcribed.

" 1. The chord of ſuperfluous ſixth is the accompaniment given by modern muſicians to the minor ſixth of a ſcale leading to a medial cloſe, upon the perfect chord of the fifth or dominant.

" 2. The chords of ſubſtitution may be conſidered as derived from the chord of dominant, or of the fifth of the ſcale, accompanied with the greater third, fifth, ſeventh, and octave, by ſubſtituting for the octave the ninth to the fundamental or ſixth of the ſcale.

" The fundamental cannot exiſt in this chord, but as the baſs or loweſt note.

" Moſt commonly, however, it is ſuppreſſed altogether; and then the ſeveral notes of the chord are the major ſeventh, or ſenſible note, the ſecond, fourth, and ſixth of the ſcale, any one of which may be inverted into the baſs except the ſixth, when the mode is major, or a tone above the 5th."

VI. *Modulations* (p. 53.) This game relates to the fundamental letters which encircle each table for leading to the fifth on the one hand, and to the fourth on the other, &c. &c.

This laſt game is ingenious, but rather complicated; and indeed they are all too difficult for beginners to underſtand, without the aſſiſtance of an inſtructor. This defect has been perceived by Miſs Young; and we are informed, that a new edition of this pamphlet is preparing for the preſs, in which will

will be given ſeveral other games of more familiar conſtruction, for juvenile ſtudents.

As to the theory, we highly approve of it; and we can trace, in ſeveral parts, the northern doctrines of Holden, whoſe "Rational Eſſay" we have always eſteemed. Since the publication of theſe games, the inventreſs has beſtowed her hand upon Mr. Gunn, whoſe flattering encomiums on the ſcheme were excited by a ſtronger paſſion than ſcience alone can impart.

Theſe we ſhall perhaps hereafter notice, with all due allowance for the lover's partiality; and, in the mean time, although we do not approve of gaming in general; and, though we think that the idea might have been ſimplified, and perhaps executed for leſs than *ſeven guineas* (the price of the box) yet we readily acquieſce in the talents and knowledge of the inventreſs, and hope ſhe will reap the fruits of her genius; eſpecially as it is reported, that the patent, and other expences attending the completion of the project, have amounted to nearly a thouſand pounds.

ART. IX. *The Origin and Utility of Creeds conſidered: with a Vindication of the Athanaſian Creed: in a Sermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday, November* 16, 1800. *By William Lord Biſhop of Bangor.* 8vo. 26 pp. 1s. Cooke, &c. Oxford; Rivingtons, &c. London. 1801.

ART. X. *Remarks on the Deſign and Formation of the Articles of the Church of England, intended to illuſtrate their true Meaning: a Sermon preached before the Univerſity of Oxford, at St. Mary's, on Sunday, February* 14, 1802. *By William Lord Biſhop of Bangor.* 8vo. 34 pp. 1s. Same Publiſhers. 1802.

THESE two diſcourſes being on the ſame text, and very nearly connected in their ſubject, we have thought it right to ſpeak of them together; they belong, in fact, to each other, and ſhould be circulated in their natural union. They are of the moſt valuable kind, and well calculated to throw light upon ſubjects much more frequently agitated than underſtood, or even viewed with candour.

Creeds, as the Biſhop ſtates, were originally brief ſummaries of faith, for the uſe of converts; afterwards they were more expanded, to oppoſe errors, and became a teſt of right belief, in contradiſtinction to hereſy. With reſpect to the clauſes

clauſes in the Athanaſian Creed, ſo frequently objected to, and called by the invidious name of damnatory, the learned prelate rightly explains them, as not intended to pronounce condemnation on any individuals, but to mark in general the danger of a wilful deviation from the right faith. With the modifications ariſing out of particular circumſtances and ſituations, the Creed has no concern; it pronounces only the doctrine of the ſcripture, that, ſince a right faith in Chriſt is the only inſtrument of ſalvation offered to man, the rejection of the means muſt naturally induce the fruſtration of the end. The juſt diſtribution of the ſentence muſt be left, and can only be left, to the infinite wiſdom of the divine Judge. The concluſion of the diſcourſe, which recapitulates and applies its principal doctrines, will be the beſt ſpecimen we can offer for the uſe of our readers.

" To conclude: if, in the time of the Apoſtles, ſuch ſummaries of faith were neceſſary or expedient, to teach the inſtitutes of religion; to preſerve them pure in the minds of the more unlearned; to mark the exact outline of wholeſome doctrine to the teacher; to give the hearers juſt criteria, whereby to try the ſpirits of thoſe who laid claim to that office; and to diſtinguiſh heretics from thoſe of the pure faith, that they might not ſecretly infect the flock of Chriſt with erroneous and pernicious opinions; and to manifeſt to all the ſum and ſubſtance of what a Chriſtian ought to know and believe: if, in later ages, it was found neceſſary to oppoſe this Creed to the prevailing influence of the Arian hereſy; if, from its evident ſucceſs and utility, in this reſpect, it was adopted by all the weſtern churches, as a bulwark againſt encroachments upon the true faith; if, for more than two centuries, it hath anſwered the ſame important purpoſes, in oppoſition likewiſe to the Socinian, and alone holds out to the heedleſs or nominal believer the neceſſity of a juſt and correct faith; let us thankfully acknowledge the divine goodneſs, in that he hath hitherto preſerved to us ſo valuable a depoſit; and let us, in theſe our evil days of rebuke and blaſphemy, of numberleſs and nameleſs heretical inventions, uſe every effort and exertion to keep it whole and unimpaired, againſt unfounded prejudices, againſt haſty miſapprehenſions, againſt wilful miſrepreſentations, againſt the plauſible objections and artful inſinuations of men, who diſlike all creeds; and againſt the groſſer calumnies of thoſe who maintain a real enmity to the doctrines of Chriſt, and the eſtabliſhment of his holy church." P. 24.

The ſecond diſcourſe, on the ſame text (2 Tim. i. 13.) " Hold faſt the form of ſound words which thou haſt heard of me," takes up the defence and illuſtration of the articles of our church, in a manner peculiarly ſound and valuable. Differing, though with due reſpect and eſteem (as we alſo do) from an eminent prelate, who has ſuppoſed a deſigned ambiguity in the terms of our articles, the Biſhop of Bangor, by com-

comparing them with other Proteſtant confeſſions of the ſame period, forms a concluſion, to our apprehenſion, much more probable, and more honourable to the compilers of the articles. It is this; that, in points of a diſputed nature, not actually fundamental to religion, they rather forbore to define poſitively, than ſuffered themſelves to give a deciſive ſanction to any opinion. This is particularly the caſe in ſome of the articles now thought to favour the Calviniſtic doctrines; with which, however, it is evident that the Calviniſts were not ſatisfied, ſince they made ſeveral ſucceſſive attempts to have them rendered more explicit.

"It was not," ſays the Biſhop, "the object propoſed in framing thoſe articles, to expreſs the full ſentiments of them (the compilers) or perhaps of any part of the convocation, to whom they were ſubmitted for approbation; but *to give that moderated ſtatement of every point in diſcuſſion, which might meet the conſent of all.* To ſuppoſe, therefore, any doctrine, *not clearly expreſſed in words*, to be therein intended, is to ſet aſide the firſt and general principle upon which they acted." Serm. ii. p. 22.

This intention of limiting the ſenſe of the articles to what is literally there expreſſed in words, is ſurely conſonant with the royal declaration afterwards prefixed to them, "forbidding every one to put his own ſenſe to be the ſenſe of the article, and ordering all to underſtand them *in a literal and grammatical ſenſe only;*" and this forbearance will be thought the more wiſe, by thoſe who conſider, that many of the points thus left undefined are ſuch as, without the moſt clear and expreſs warrant of ſcripture, the underſtanding of man can never hope to comprehend. That authority, therefore, not appearing, for men, whatever they may privately incline to think, to attempt to define them, on the ground of ſcholaſtic diſputations, would be a preſumption very unworthy of the wiſdom and temperance ſo eminently conſpicuous in the compilers of our articles. The Chriſtian world can never hope for internal peace, till men ſhall have the modeſty to confeſs themſelves ignorant of thoſe points which, without revelation, cannot be diſcovered, and on which revelation has not decided. Under this perſuaſion, ſtrongly enforced by the arguments uſed in this moſt able diſcourſe, do we think ourſelves authorized to prefer the preſent interpretation of our articles to that of another prelate, to whoſe learning, labours, and talents the church has obligations never to be forgotten without injuſtice, or depreciated without infamy.

To prevent any poſſible miſrepreſentation of the Biſhop of Bangor's deſign, let us ſtate it once more, in the words of his own ſummary, near the end of his diſcourſe. That it is

"to

" to impreſs a cautious regard, not to aſcribe to our articles *any tenet, or colour of a tenet*, WHICH IS NOT CLEARLY AND FULLY EXPRESSED; eſpecially when the language therein uſed, compared with other contemporary confeſſions, is *more reſtricted*, and the *doctrine leſs explicit.*"

They who ſhall read theſe two diſcourſes with attention, and conſider their arguments with cool reaſon, will be prepared to hold or teach the doctrines of our church with ſoundneſs; and will perhaps feel ſome ſurpriſe, that conſiderations ſo full of nature, force, and wiſdom ſhould be ſo generally overlooked, in the petulance of objection, or the enthuſiaſm of party zeal.

ART. XI. *An Eſſay on Education; in which are particularly conſidered, the Merits and the Defects of the Diſcipline and Inſtruction in our Academies. By the Rev. William Barrow, LL. D. and F. A. S. Author of the Bampton Lecture for* 1799, *and late Maſter of the Academy, in Soho-Square, London. In Two Volumes.* 12mo. 314 and 333 pp. 8s. Rivingtons. 1802.

SO numerous are the treatiſes on education, ſo long has that important ſubject excited the ſpeculations, and exerciſed the ingenuity of the learned, that it would appear to be almoſt exhauſted; and little ſhould ſeem to remain, but to compare the ſyſtems of different writers, and adopt that which our mature judgment ſhall approve.

Yet, when we reflect how few of thoſe who profeſs to inſtruct us on ſo intereſting a concern have founded their opinions upon experimental knowledge, or brought their theories to the teſt of practice, we look with confident hope to the ſuggeſtions of a writer like Dr. Barrow, whoſe time has been paſſed in the exerciſe of thoſe duties which he preſcribes, and whoſe judgments are the reſult of mature reflection, directed by the clear light of experience.

After a very judicious Preface, in which the object of the work, and the author's motive for the publication of it, are clearly and ably ſtated, Dr. Barrow expatiates very juſtly on the " importance and neceſſity of a right education;" underſtanding by " education," not only " the inſtruction given to a youth for the regulation of his manners, and his improvement in literature and morals, but every opinion which he has imbibed, and every habit which he has contracted." This definition neceſſarily engages the author in ſeveral minute, though

though far from trifling, details; which render it difficult for us to follow him with exactneſs, or to do juſtice to the various and important matter contained in his works. Two remarks, however, in this firſt Chapter ſtrike us, not only as ſo juſt in themſelves, but ſo well expreſſed, that we ſhall extract them, as a ſpecimen of the author's ſtyle and manner.

"One of the important advantages of diſcipline and inſtruction in early youth is the melioration of the temper. Without habitual ſubjection to precept and authority, every irritation would break forth into violence and outrage, and every deſire would become ungovernable; reſentment of injuries, real or ſuppoſed, would exert itſelf in revenge; and impatience of reſtraint would ſoon ripen into diſobedience and rebellion. That total diſguiſe of ſentiment, which conſtitutes hypocriſy; that diſhonourable ſuppreſſion of feeling, which is ſubſervient only to private intereſt; the paſſive ſubmiſſion of a ſlave, and the artful ſycophancy of a courtier, theſe ought to excite in the ingenuous minds of youth, only contempt and abhorrence. But that decent and ſettled command of temper, which a good education is known to give, and habit to confirm, this is uſeful and creditable alike to the individual and to ſociety. To the former it preſerves tranquillity of mind, and to the latter good humour and good manners. It guards the pleaſure of the lighter amuſements, facilitates the tranſactions of buſineſs, and adds grace to the performance of moral duties.

"There is another advantage reſulting from the circumſtances of a *ſcholaſtic* education, of more value to the future man, than will at firſt ſight be eaſily ſuppoſed; the power, by which, whatever can be done can be done at once; by which intellectual wealth can be immediately produced in current coin; that ſelf-poſſeſſion, by which he can at all times determine and perform what the occaſion requires; that promptitude of thought and action, ſo eſſentially neceſſary to eminence in any public profeſſion; that ready and ſpontaneous eloquence, which is no leſs uſeful in buſineſs than pleaſing in converſation; that command over his inclinations and paſſions, which enables him to convert to his own purpoſes the paſſions and inclinations of others; that confidence in himſelf and his own ſtrength, which guards him againſt ſurpriſe, and leads him to meet difficulty or danger without diſmay—theſe advantages, with all their various branches and dependencies, are not indeed univerſally and excluſively, but the moſt early, the moſt frequently, and the moſt effectually obtained from the diſcipline, the ſtudies, and the amuſements of a large and well-regulated ſchool. It is the obſervation of Bacon, that "Reading makes a full man, converſation makes a ready man, and writing makes an exact man." But unleſs the foundation of theſe various excellencies be laid in the uſual ſeaſon of inſtruction, a ſuperſtructure is ſeldom afterwards erected of much beauty or utility." Vol. i. p. 17.

Dr. Barrow alſo very ſteadily enforces, above all things, the neceſſity of "early inſtructing the ſtudent in the doctrines and precepts of the Chriſtian religion."

The "Prejudices of Education" are the next ſubject of th able writer's obſervations; which tend to clear away man miſtakes and miſapprehenſions, and, we might add, to refu many inſidious arguments concerning them. His deſign, h properly ſtates, is not

"to prevent the due exerciſe of reaſon, or to reſtrain the ſpirit liberal inquiry, but to cenſure that wild freedom of thought, whic diſregards all the influence of cuſtom, all reſpect for ancient uſag and all the wiſdom of former times; and which preſumptuouſly d cides upon all ſubjects of policy or morals, by lights intirely its own without reference to the nature of man, or the frame of civil ſociet to acknowledged principles, or eſtabliſhed practice."

He juſtly remarks, that

"an education without prejudice, is a notion dictated by the tru ſpirit of *philoſophiſm*, and expreſſed in its own jargon; for it is i practice an impoſſibility, and in terms little leſs than a contradi tion."

"The Diſcipline and Inſtruction of Infants," are the nex ſubjects of the author's attention. The neceſſity of formin right habits as early as poſſible, is ſtrongly and juſtly enforce To ſhow that an infant ſhould be taught ſubmiſſion to the au thority of his parents, as ſoon as he can underſtand the mean ing of a command, he appeals to every reader,

"whether he has not obſerved, that well-regulated children enjo more ſatisfaction from acting in obedience to the wiſhes of their pa rents, than the moſt perverſe and froward ever could receive from th moſt pleaſurable tranſgreſſion?"

The deciſive argument, however, for governing a child b authority is, the author juſtly obſerves, "the impoſſibility o governing him by any other means." In this Chapter ar many judicious ſuggeſtions for the treatment of infants, whic common ſenſe would ſeem to dictate to almoſt every parent yet which parents are often weak enough to neglect. Dr. Barrow juſtly thinks a child ſhould not commence his ſtudie at what is called an inferior ſchool; but be fixed at the intende place of his education, as ſoon as he can read his own lan guage with tolerable fluency.

In the courſe of his enquiry, the author is now led to th diſcuſſion of that long-agitated queſtion, whether the greate comparative advantages attend a public or a private education A queſtion which, he obſerves, "does not admit of a genera deciſion." Yet from the able, and, we think, *juſt* reaſoning of this author, nearly a general concluſion may be formed To the two principal objections brought againſt public ſchool

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that "boys corrupt each other," and that "a youth's improvement may be neglected in the confusion incident to numbers," satisfactory answers are given; and several objections to private tuition are urged with great force. Some particular cases are indeed admitted, as exceptions to the general rule; and where a youth is designed for a merely private station, or for trade, an academy is preferred. In other respects, Dr. Barrow (though himself lately the master of an academy) is manifestly friendly to those public schools, which have formed so many illustrious characters in every profession; the poets who have adorned, the sages who have instructed, and the heroes who have preserved their country. In the author's suggestions for "the choice of a school" (which is the subject of the next Chapter) he supposes the point to be decided in favour of a public education, and that, where a youth is destined for one of the great public schools, there can be no difficulty in the choice; which (as in the principal requisites of a school they are nearly equal) may depend on the convenience and connections of the family. For the choice of an academy, where that mode is deemed expedient, many judicious rules are given; which, if attentively observed by parents, would prevent many a youthful mind from being blunted by ignorance, corrupted by indulgence, or perverted by the dangerous principles of instructors. How far we should consult the genius of a youth, in order to determine on his profession, is the next subject of the author's enquiry. After stating the arguments and opinions on both sides of this much-disputed question, Dr. B. judiciously concludes, that although

"any strong and unequivocal marks of aptitude and inclination for a particular pursuit ought certainly to have weight, the existence of this natural genius is so doubtful, or its effects so feeble, that it can rarely be depended on;" and, that "in fixing a youth's future occupation in the world, our attention will be claimed by objects of much greater importance, because of much more influence upon his prosperity and his virtue."

These considerations he states to be,

"the parent's situation in life, his rank and his property, his interest, his connexions, and his prospects. These," he adds, "will best determine the destination of the son."

He reasons powerfully, and we think justly, against the error of leaving the choice of a profession entirely to the youth himself, yet admits that his inclination should not be directly contravened or wholly neglected; though it is a far greater error too readily to indulge it. But considerable attention should, he conceives, be paid to peculiarity of temper, and a

ſuitable employment choſen; ſuch as ſhall not excite the youth's diſguſt, either by oppoſing ſome ſtrong propenſity of his own, or ſubjecting him to the ridicule of his friends or rivals. Many judicious reflections follow, particularly that too juſt obſervation, that

" in determining the employment of his child, the parent is anxious enough to provide for the acquiſition of wealth and honours, as ſubſervient to happineſs; but rarely reflects that they are deſirable only as they may be ſubſervient to virtue."

In the ſucceeding Chapter, the author treats " of the Eſtimation, the Treatment, and the Grievances of the Maſters of our Academies." The arts practiſed by ſome of them to gain and to preſerve pupils, are ſtrikingly expoſed, and ſeverely reprobated; and parents are, we fear, very juſtly reproved for their frequent diſtruſt and ſuſpicion of him whom they have choſen to educate their children, and their readineſs in liſtening to vexatious complaints againſt him.

The comparative merit of the grammars in general uſe, is the next object of Dr. Barrow's enquiry; in which he profeſſes not to be minute; but his ſuggeſtions are judicious and uſeful. On the ſtudy of the Engliſh language, on writing, arithmetic, and the mathematics, the author's reflections may be read with great advantage by all who propoſe to engage in the education of youth. But as a further ſpecimen of this important and intereſting work, we ſelect with pleaſure a part of his very ſenſible remarks, on " the uſe and value of claſſical literature;" which, we ſhould ſuppoſe, would remove the miſapprehenſions which prevail in ſome minds, reſpecting this eſſential branch of education.

" The ſtudy of the claſſicks, from the firſt application to the tenſes and declenſions of their language, to the laſt peruſal of their ſublimeſt poetry, is admirably calculated to employ, to enlarge, and to improve all the faculties of the human mind. To analyze the grammatical conſtruction, and to inveſtigate the meaning, of a difficult paſſage; to trace its various figures and alluſions, and to detect its deficiencies, or diſplay its beauties; this is the employment, which every teacher enjoins, and of which every ſtudent finds the benefit. When I ſee a youth exploring his grammar, his dictionary, his notes, every reſource within his reach, in order to aſcertain the ſenſe of his author, and to appear with credit at the leſſon; when I ſee his ſagacity quickened by practice, and his confidence in his own powers encreaſed by ſucceſsful exertion; I look forward with pleaſure to the period, when his talents and his induſtry, in ſome liberal profeſſion, ſhall be honourable to himſelf, and beneficial to the ſociety in which providence has placed him. The habits of application, indeed, which theſe ſtudies require, are valuable in every point of view. They equally prepare the

the youth for the immediate acquiſition of ſcience, and the future tranſactions of life; for the purſuit of wiſdom, and the practice of virtue.

"That the memory is continually ſtrengthened by exerciſe is univerſally admitted; and that it is in a great degree formed and created by it, has ſometimes been plauſibly maintained. The *repetitions* of the ſchool-boy, therefore, are intended, not merely to aſſiſt him in the acquiſition of a language, by fixing a given number of its words in his mind, but to augment and improve the faculty, on which his future knowledge muſt depend.

"The imagination is perhaps originally formed, and it is certainly enriched, by the accumulation of ideas in the mind; and claſſical literature not only furniſhes many, which cannot elſewhere be found; but, while it enlarges the number, corrects and regulates the ſtores which it ſupplies. Of all our faculties, indeed, our taſte appears to derive from this ſource the greateſt improvement. By employing ſo much time and attention upon the poliſhed models of compoſition, left us by the ſcholars of antiquity, the moſt elaborate and the moſt elegant works which human ingenuity is known to have produced, the mind acquires a ſtandard of judgment, an intuitive perception of beauties and defects, which can by no other means be obtained; and which, when once poſſeſſed, cannot afterwards be loſt. Upon this, indeed, depends, in a great degree, our ſenſibility to literary excellence; much of the pleaſure, with which we are afterwards to read; and not a little of the ability, with which we are to write.

"The ſtudy of the claſſicks muſt naturally be the beſt foundation for the ſtudy of languages in general. The knowledge of one grammar will always facilitate the acquiſition of another; and the languages in queſtion not only poſſeſs the greateſt regularity and preciſion in their grammatical ſtructure, but have the additional advantage of being no longer ſubject to fluctuation or corruption. Securely depoſited in the monuments, which the ſages of antiquity have erected, the reward of the benefits to be derived from them to all future ages will be the immortality they have deſerved. What theory would teach us to expect, is found by experience to be true, that he who is already acquainted with the Greek and Roman tongues, attains thoſe of the modern nations of Europe, with an eaſe and rapidity, which other ſtudents have in vain attempted to rival." P. 300.

In the ſecond volume, very judicious directions in the "art of teaching," are given to the inſtructor of youth; the uſe of tranſlations (which perhaps is too far indulged in ſome, even of our great ſchools) is, with ſome exceptions, cenſured, and we think upon juſt grounds; but ſome uſeful auxiliary books are pointed out; mythology, geography, chronology, and hiſtory, are briefly adverted to; but more minute directions are given reſpecting compoſition in proſe and verſe; which, of our exerciſes at ſchool, Dr. Barrow juſtly conſiders as "the moſt important." The method of inſtruction on this point which he adviſes, varies but little from that which is practiſed at our public

public ſchools; a method which, Dr. B. obſerves, is oppoſed only by "fanciful theory and faſhionable lazineſs," but "confirmed by experience and the judgment of the public." In "modes of inſtruction," he obſerves, "as in many other human things, the beſt criterion of merit is ſucceſs." In the ſucceeding Chapter, on the ſtudy of the French language in ſchools, there are ſome ſenſible remarks. The neceſſary, though unpleaſant, duty of compulſion and correction, forms the next ſubject of the author's remarks. In theſe, he oppoſes honeſtly and forcibly the modern, and too faſhionable doctrines, which, under the pretext of liberality and generous feeling, recommend miſchievous indulgence, and exclude effectual puniſhments. On the ſubject of diverſions and holydays, the author's opinions, generally ſpeaking, agree with the practice of our public ſchools; but he ſuggeſts to maſters of academies, and indeed to parents themſelves, ſeveral hints worthy of attention.

On that moſt important part of his ſubject, "religious inſtruction," the reſpectable author appears to have beſtowed that conſideration which it demands from every inſtructor of youth. In every point of view, in which this topic can be placed, he enforces this firſt and moſt indiſpenſable duty of a maſter. The remarks which conclude this Chapter, are ſo energetic and inſtructive, that we will give them in the author's own words.

"Nothing, however, will impreſs the value and the doctrines of Chriſtianity more ſtrongly upon the mind and memory, than ſeaſonable and frequent reference to them in the ordinary leſſons of the ſchool. Compariſons, as the ſubjects happen to ariſe, between the reveries of heathen philoſophy, and the truths of divine revelation; between the ethicks of Cicero and of the Evangeliſts; and between the theology of the Iliad and of the Bible, are never heard without attention, and ſeldom without advantage. Theſe obſervations, too, appearing to be incidental and occaſional, and being mixed with the facts and characters of the leſſon, are liſtened to without prejudice, and remembered with facility. They ſeem to proceed, not ſo much from the duty required of the teacher, as from his own conviction: to be leſs the dictate of a maſter, than the advice of a friend.

"It is hardly neceſſary to obſerve, that I would by no means confine religious inſtruction to any particular deſcription of pupils; to thoſe deſtined for any peculiar profeſſion. Chriſtianity is equally the concern of all, and in the education of all ſhould be conſtantly kept in view. Juſt notions of the Creator and his providence, of the moral government of the world, and of the conditions of our ſalvation, are as neceſſary to guard the integrity of the merchant, and to guide the honour of the ſoldier; as to form the principles of the legiſlator, or to conſtitute the leſſons of the divine.

"On

"On this ſubject, however, above all others, the beſt inſtructions of the maſter muſt fail of their effect, if not countenanced and ſupported by the influence of the parent. The attendance on private and public worſhip will always be thought an irkſome taſk at ſchool, unleſs the example be followed, and the habit continued at home. That ſome parents are not themſelves ſufficiently informed to inſtruct their children in the doctrines of Chriſtianity; and that others cannot, or will not, find leiſure to communicate the information they poſſeſs; that ſome are extremely negligent reſpecting the religious principles of their offspring; and that others think they have done all that is required, when they have placed them at a ſeminary of eſtabliſhed reputation; all theſe conſiderations not only form an additional, and perhaps a concluſive, argument, that a ſchoolmaſter is under an indiſpenſible obligation to teach religion to his pupils; but greatly augment the difficulty of executing with ſucceſs what this obligation requires. Let me then preſs it upon the affections, as well as the underſtanding, of the father, not to counteract, by his converſation or his actions, the religious leſſons of the teacher. What it may not ſuit his talents or his convenience to teach, let him at leaſt contribute the weight of his authority to enforce. The natural importance of the duty of parents in this reſpect is greatly enhanced at preſent by the activity of the enemies of our religion and laws, and the peculiar circumſtances of the times; and the neglect or the performance of it may influence, not only the virtue and happineſs of themſelves and their offſpring, but the tranquillity of the country, and the permanence of our civil and eccleſiaſtical eſtabliſhment. Would they once reflect ſeriouſly on this momentous ſubject, the ſchoolmaſter could hardly doubt their concurrence with his efforts. Except a few hopeleſs devotees of modern philoſophy, *who would not wiſh his ſon to be a Chriſtian!* Whatever may be the laxity of his own principles, or the defects of his own practice, hardly a parent can be found, who would not wiſh that his offſpring ſhould be directed by the precepts, and ſupported by the doctrines, which the goſpel has revealed." Vol. ii. p. 211.

The virtues and vices of boys, and the modes of cheriſhing the former, and of repreſſing the latter, form the next topic of diſcuſſion; "the indiſpenſible obligation of the parent to provide for the moral, as well as the intellectual improvement of his offſpring, and of the ſchoolmaſter to reſtrain the propenſities to vice, and to cultivate the diſpoſitions to virtue, in thoſe intruſted to his care," is firſt briefly demonſtrated. The virtues of boys are ſtated to be, "ſincerity in their profeſſions, and fidelity to their engagements, mutual confidence and affection, generoſity towards their friends, zeal and induſtry in their purſuits, and gratitude to their benefactors." The ſeeds of theſe virtues ſhould, of courſe, be cultivated and encouraged; but praiſe and rewards ſhould not be rendered too cheap, or laviſhed on ordinary degrees of merit. But ſome boys are continually, and all are occaſionally, prone to miſchief and vice; one ſource of which, the author freely and juſtly

juſtly aſcribes to the exceſſive indulgence of parents; who, in the important articles of food, amuſement, and ſtudy, will ſometimes conſult the inclinations of their children, rather than their own judgment; and, what is worſe, will grant this indulgence to one child in preference to the reſt, or at the expence of their comfort and convenience. The ill effects of ſuch indulgence are ably and juſtly diſplayed. Yet tenderneſs to their offspring is by no means diſcouraged, but only reſtrained from pernicious exceſs. "But, with whatever wiſdom and firmneſs the parent may have diſcharged his duty, much," Dr. Barrow obſerves, "will ſtill remain for the ſchoolmaſter to perform." Some excellent obſervations on his duties, and the beſt mode of performing them, are ſubjoined, deduced apparently from the author's experience and practice. To moſt of theſe obſervations we yield implicit aſſent; but perhaps the recommendation "to appear to repoſe the fulleſt confidence in the pupil whom he," the maſter, "moſt ſuſpects," is carried rather too far; as thoſe who, by their ingenuous conduct on former occaſions, have acquired a character for openneſs and ſincerity, ought not, we think, to be confounded with thoſe who, upon good grounds, have incurred the ſuſpicion of falſehood and deceit.

In the Chapter, on "ornamental accompliſhments," (which immediately ſucceeds) this branch of education is very judiciouſly treated, and the degree of utility attached to each of the polite arts (as they are uſually called) juſtly appreciated. "In the purſuit of theſe ſecondary accompliſhments, the danger," as the author obſerves, "is, leſt they ſhould occupy the time, the place, and the eſtimation of more neceſſary and more ſubſtantial acquiſitions."

The expediency of what is termed "an early knowledge of the world," forms the next ſubject of diſcuſſion. On this, as on ſeveral other topics, the author oppoſes with energy, and, we think, ſucceſs, the modern opinions and practice. With regard to youths deſtined for mercantile employments, he condemns the frequent practice of taking them from the ſchool or academy before they can have completed their education, and ſhows the dangers to which they are thus expoſed. The general arguments for what is termed "an early introduction into the world," are anſwered in a ſatisfactory manner. To one of them, in particular, the anſwer ſo entirely accords with our ſentiments and obſervations, that we cannot reſiſt the inclination of tranſcribing it at length.

"An early introduction into publick life is ſometimes conſidered as the only remedy for that timidity and falſe ſhame, which are ſuppoſed often to obſcure thoſe talents, which would otherwiſe have amuſed

amuſed or informed the company; and to expoſe a young man to ridicule, where he might have ſecured admiration or eſteem. But this is by no means a juſt ſtate of the caſe. Ingenuous modeſty has always been juſtly reckoned one of the greateſt ornaments of youth; and diffidence of mind and manners generally procures credit for more talents than it actually conceals. The great misfortune is, that when falſe modeſty is baniſhed at an early age, the true is ſeldom left behind. The premature expulſion of diffidence is too often the extinction of the ſenſe of ſhame. Forwardneſs ſoon diſgraces the youth, whom baſhfulneſs would have adorned; and, though a few partial friends may miſtake vivacity and impudence for wit and ſpirit; yet he may be aſſured, that he is indebted to the politeneſs or the contempt of the reſt of the company, for that ſilence and attention which he ſuppoſes to be paid to his abilities and his merit." P. 273.

Equally convincing, in our opinion, are the reaſonings in anſwer to the other arguments adduced.

The concluding Chapter relates to "the effects of the late revolution in France upon opinions and manners in this kingdom." The injury which that revolution has done to the ſentiments and principles of the people (of this country) on the great ſubjects of government, manners, and religion, may, Dr. Barrow juſtly thinks, be powerfully counteracted (among other means) "by the inſtruction given to our children, and the habits eſtabliſhed in their conduct." He therefore enquires, "what may be the nature and extent of the miſchief already received; and in what manner, and in what degree, it may be corrected or reſtrained by the judicious management of education. He then deſcribes the dangerous principles and licentious manners abetted by the French revolutioniſts; and the conſequences they have already produced in Great Britain; where (he too juſtly obſerves) "the great characteriſtic of the preſent faſhionable ſyſtem of education ſeems to be, the indulgence of the appetites and inclinations." The probable effects of ſuch a laxity in the education of youth are feelingly anticipated. The remedy propoſed of courſe is, "that the riſing generation be inſtructed in ſounder and ſafer doctrines, and be guarded by their teachers againſt error and corruption, under whatever form and colour they may be diſguiſed." Some particular meaſures are alſo propoſed, reſpecting the inſtruction of the lower orders of the people, ſuch as the appointment of inſpectors for our parochial, charity, and Sunday ſchools; a meaſure which, if adopted by the legiſlature, and executed with judgment and diſcrimination, would probably be attended with the moſt ſalutary effects.

We have thus endeavoured to give a juſt, though unavoidably imperfect, account of a work, diſtinguiſhed not by any fanciful theories, or ambition of diſcovery, but by its virtuous tendency,

tendency, its ſound ſenſe, and its practical utility. In an age when ſo many plauſible but dangerous ſpeculations have been publiſhed on that important ſubject, the education of youth, when affected liberality, and miſchievous indulgence have produced an almoſt entire relaxation of ſalutary diſcipline; when ſocial order has been almoſt ſubverted by anarchy, and Chriſtian faith undermined by ſcepticiſm, the manly reſiſtance to thoſe principles, which the work before us diſplays, deſerves every praiſe and ſupport from the friends of morality and religion. To the poiſon attempted to be inſtilled into the minds of our youth, Dr. Barrow has recommended the beſt antidotes. His performance will be an excellent manual, not only for maſters of academies leſs experienced than himſelf (for whoſe uſe it ſeems principally intended) but for all inſtructors of youth; and more eſpecially for thoſe parents who conſider it as their duty to watch over the moral improvement of their ſons, with ſtill more attention than they would pay to their advancement in worldly honours or fortune.

ART. XII. *Annals of Medicine, for the Year* 1801. *Exhibiting a conciſe View of the lateſt and moſt important Diſcoveries in Medicine and Medical Philoſophy. By Andrew Duncan ſen. M. D. and Andrew Duncan jun. M. D. Fellows of the Royal College of Phyſicians, Edinburgh.* 8vo. 548 pp. 8s. Bell and Bradfute, Edinburgh: Robinſons, London. 1801.

THIS work was begun, as the reader knows, under the title of Medical Commentaries; after publiſhing two decades, or 20 volumes under this title, the Editors choſe to call their Commentaries Annals, and to divide them into luſtra, or collections conſiſting of five volumes each. The volume before us is therefore the firſt, according to this arrangement, of the ſecond luſtrum.

Paſſing over the firſt three hundred pages, containing accounts of books which, in general, have long ſince been noticed in our own work, we proceed to the ſecond ſection of the volume, conſiſting of medical obſervations, nearly all of them original publications. Of theſe, we ſhall, as uſual, give the titles, with analyſes of ſuch of them as ſeem particularly intereſting.

Obſ. 1. *Singular Termination of a Caſe of Enteritis. By Dr. Thomas Sanden, Phyſician, Chicheſter. Communicated to Dr. Duncan ſenior.*

This

This caſe of enteritis, or inflammation of the inteſtines, was remarkable on account of the attendant pain, which was not ſo acute, nor the progreſs of the diſeaſe ſo rapid as it ordinarily is. After the 6th day from the attack, little or no pain was complained of by the patient, although he had no ſtool until the 12th day, when he had a copious evacuation that way. He had before been repeatedly relieved by ſpontaneous vomiting. On the 14th day, he was removed into the country. "His appetite and ſleep were then fully reſtored. His body properly performed its functions, nor had he any remaining complaint, we are told, except weakneſs and ſome degree of flatulence in his bowels." The following day he voided with his ſtool a portion of inteſtines, nearly twelve inches in length in one part, and for the ſpace of five inches the tube was perfect. To this part, a portion of meſentery was attached. "The portion of inteſtine diſcharged, was firm in its texture, and differed from its natural ſtate, only in being of a darker colour." The patient recovered. The writer judiciouſly avoids giving any account of the medical treatment, which was doubtleſs directed to procure evacuation by ſtool, and to quiet ſpaſm and pain, the ſame as is uſually, and with ſo little advantage, had recourſe to in ordinary caſes of enteritis.—The evacuation by ſtool, the firſt ſymptom of returning health, as well as the ſeparation, and ultimate ejection of the portion of inteſtine that had probably been introcepted, were the ſole operations of what, until a better term can be found, muſt be called the *vis medicatrix naturæ*.

Obſ. 2. *Hiſtory of a Fracture of the Skull, with very conſiderable Injury to the Brain; terminating in complete Recovery, without any Operation. By Mr. John Goodſir, Surgeon, Largo. Communicated to Dr. Duncan ſen.*

We have here another inſtance of the power of nature, or the conſtitution, in relieving itſelf in ſituations in which all interference of art muſt have been inefficient, perhaps miſchievous. The knowledge of caſes of this kind, cannot be too widely diffuſed. They may tend to check the precipitancy of the ſurgeon in having recourſe to ſcalping and trepanning, where the brain is ſuppoſed to be injured, before they have had an opportunity of aſcertaining either the extent of the miſchief, or whether it be remediable by the conſtitution or not. As the narrative is ſhort, we ſhall give it entire, in the words of the ingenious and intelligent writer.

"A. S. A girl about five years of age, (grandchild to the preſent gardener to James Durham, Eſq; at Largo-Houſe), on the 23d of

of September 1800, had run in among some cows grazing. The aunt of the child soon after saw her lying motionless on the ground. This woman ran and lifted up the child, who was alive. But she observed a quantity of blood, mixed with a white like substance, as she expressed it, lying on the grass.

"My son Henry, who is now my assistant in business, saw the child soon after the accident, and found that the temporal bone had been perforated, and a considerable part of the brain forced out.

"From the extent of the wound, and other circumstances, he considered the case as totally hopeless. After applying slight dressings, he went out a little, expecting, on his return, to find the child dead, But soon after this, the child became affected with vomiting; upon which, it seemed to be a little revived.

"On my son's return, he found her still in life; the pulse slow, and extremely feeble; and the pupil of the eye much dilated.

"I saw the child about four hours after the accident, and separated a portion of the brain that had exuded from the wound, about the size of a walnut.

"The feeble pulse and other symptoms of debility, with vomiting and dilatation of the pupil, strongly indicated a fatal event. I therefore, at this time, (considering the interference of art to be hazardous), desired the parents to give what support the child could take, and left the rest to nature.

"I was astonished to hear of the child being alive next morning. I soon after saw her; the pulse had risen a little, and was soft; a mild perspiration, with a gentle degree of heat, had come on and extended over her whole body; her bowels were emptied by an injection. The wound was dressed with dry charpee, next simple cerate above, and a poultice of bread and milk over all.

"The formidable symptoms began gradually to subside, and a mild suppuration at the wound took place; which uniformly continued in a favourable train, under the same applications, till about the third month after the accident, when a thin membranous skin covered the whole wound, though the bone is not united, the pulsations of the brain being still evidently seen and felt at the part. This pulsation I have seen within these three or four days.

"The child is as she has been, in perfect health in every respect since the wound healed up." P. 300.

Obs. 3. *Cases of Chorea Sancti Viti, terminating successfully, under the Use of Zinc. By Mr. David Alexander, Surgeon, Montrose. Communicated to Dr. Duncan senior.*

Three cases are related of patients, all young persons, affected with St. Vitus's Dance, who recovered while taking the calx of zinc, combined with other medicines. One of them took (the dose being gradually renewed) twenty, another forty grains of zinc in the day, with no other sensible effect, than sometimes exciting vomiting, or occasioning two or three stools. The cure was tedious in each of the cases, so

that

that there ſeems little reaſon to think the zinc had any ſpecific effect in reſtoring the children to health.

Obſ. 4. *A Letter from Mr. R. W. Taylor, Surgeon, London, to Dr. Duncan ſenior, giving an account of two Caſes of Vaccina, attended with Eruption.*

Obſ. 5. *Extract of a Letter from Mr. John Livingſton, Surgeon, of the Cirenceſter, Eaſt Indiaman, to Dr. George Kellie, lately Phyſician to the Britiſh Priſoners at Valenciennes: Containing ſome Obſervations on the Benefit derived from Compreſſion by the Tourniquet, in the removal of Rheumatic Pains.*

Dr. Kellie, a few years ago, publiſhed a ſeries of caſes of perſons permanently relieved, from violent rheumatic pains, by applying a tourniquet over the principal artery leading to the affected part. Some caſes are here added by Mr. Livingſton, confirming the utility of the remedy.

Obſ. 6. *and* 7. *Obſervations on Cow-Pox. By Dr. Robert Hall, Phyſician, St. Pancras, London. Communicated to Dr. Duncan ſenior.*

Obſ. 8. *Extract of a Letter from Dr. John Rooke of Montpelier Old Works Jamaica, to the Hon. Fr. R. Brodbelt of Spaniſh Town: Giving an Account of the Succeſs of Vaccine Inoculation in ſome Diſtricts of Jamaica.*

We learn from this writer, that 4000 perſons have been inoculated with vaccine matter, with complete ſucceſs, in St. James's, Hanover, and Trelawny diſtricts, in Jamaica.

Obſ. 9. *Account of the Benefit derived from Vaccine Inoculation, in combating an Affection of a very different Nature, a ſingular Diſeaſe of the Right Arm. By Mr. Robert Stevenſon, Surgeon, Gilmerton. Communicated to Dr. Duncan ſenior.*

Obſ. 10. *Caſes of Vaccine Diſeaſe: Communicated by Mr. Ranken, Surgeon, Douglas, to Dr. Gilleſpie, Phyſician, Edinburgh.*

Further proofs of the efficacy of the cow-pox in guaranteeing the conſtitution from the infection of the ſmall pox.

Obſ. 11. *Account of a Deception with reſpect to Vaccine Inoculation. By Dr. John Forreſt, Phyſician, Stirling. Communicated to Dr. Duncan ſenior.*

Obſ. 12. *Hiſtory of a Caſe of Imperforated Hymen. By Mr. Francis Kœymer of Henrietta Street, Covent-Garden: Communicated to Dr. Pearſon, Phyſician, London.*

Obſ. 13. *Account of a Caſe in which the Anus was wanting, ſucceſsfully cured by Dr. William Kennedy, Phyſician, Inverneſs, and Fellow of the Royal College of Phyſicians, Edinburgh. Communicated to Dr. Duncan ſenior.*

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There being nothing peculiarly intereſting in the above three caſes or obſervations, it is ſufficient to give the titles.

Obſ. 14. *Account of Diſeaſes of the* 88*th Regiment, during their Paſſage to India, and at Bombay, from December* 1798, *till June*, 1800. *By Mr. J. Macgregor, Surgeon. Communicated by Dr. Garthſhore of London.*

The Author kept a regiſter of the caſes of 640 patients, of whom 480 were affected with dyſentery, 64 with hepatitis, and 96 with fever, of theſe 43, or about one in fourteen died.

Obſ. 15. *Obſervations on the Uſe of the Muriat of Barytes, in Scrofulous Affections of the Weſt Indies; and in a ſingularly painful Diſeaſe, ariſing from the Bite of a Negro. By Dr. Simon Armſtrong, of the Iſland of St. Vincent. Communicated to Dr. Duncan ſenior.*

The writer deſcribes the caſes of one patient, to whom he gave the medicine with complete ſucceſs. He has ſince given it, he ſays, to ſeveral others with equal advantage, and obſerves, that all the patients to whom it was adminiſtered "had an increaſe of appetite and became corpulent."

Obſ. 16. *On the Uſe of the Cuprum Ammoniacale, in the Cure of Epilepſy. Communicated in a Letter from Dr. William Batty, Phyſician in Genoa, to Dr. Duncan junior.*

The author has been ſo ſucceſsful in adminiſtering this medicine, that he concludes it will rarely fail to cure the diſeaſe.

"Never, I believe," he ſays, "if the epilepſy be idiopathic, and the patient not exhauſted. I go ſome length with it, and have never repented ſo doing. Mr. Gibbs, a gentleman from Exeter, long ſettled here as a merchant, has taken ſeventeen drams of it, He has now (upwards of two years) not only been perfectly cured, but his colour, appetite, digeſtion, and general health, have very ſenſibly mended under the uſe of this medicine." P. 381.

But that it is not conſtantly ſo efficacious, is plain from the eagerneſs with which practitioners ſtill liſten to ſtories of the powers of new medicines, for the cure of this complaint.

Obſ. 17. *Obſervations on a Caſe of Zona; on the Cow-Pox; and on Angina Pectoris. By Dr. Albers, Phyſician at Bremen. Communicated to Dr. Duncan junior.*

"Nearly 2000 perſons have been inoculated," Dr. Albers ſays, "with cow-pox matter, in the courſe of a year, at Bremen, with complete ſucceſs, and not one of them has been infected with the ſmall pox, during the dreadful epidemic which raged there through the whole ſummer of the year 1800." The caſes of Zona and Angina Pectoris, contain nothing deſerving particular notice.

Obſ.

Obſ. 18. *Extract of a Letter to Dr. Duncan ſenior, from Mr. James Anderſon ſenior, Surgeon in Edinburgh, concerning the Uſe of the Mild Muriat of Quickſilver in the Cure of Croups.*

The writer thinks he has been particularly ſucceſsful in giving calomel in larger doſes than uſual to children affected with croup.

Obſ. 19. *Obſervations on a Caſe of Diabetes Inſipidus, with an Account of ſome Experiments of the Urine. By Mr. Thomas Jarrold, from Eſſex, Student of Medicine at Edinburgh.*

The cure of this patient, a female, was thought to have been effected by taking a compoſition of powder of nut galls and lime water. In the courſe of the diſeaſe the patient voided 50, 60, and in one day 72 pounds of urine in the twenty-four hours. She took nearly an equal quantity of drink in the ſame ſpace of time.

Obſ. 20. *Obſervations on Bilious Diſorders. Extracted from a Letter, dated from the River Ganges, in September,* 1770, *written to a Friend in London. By John Sherwen, M. D. formerly Surgeon in the Service of the Honourable Eaſt India Company, now Phyſician at Enfield. Communicated to Dr. Duncan ſenior.*

This letter was written in the year 1770, when, from a variety of circumſtances, bilious complaints were very frequent and fatal. It is probable that the intemperate mode of living, to which the author juſtly attributes both the frequency and fatality of the diſeaſe, have at length yielded to habits more rational, judicious, and ſalutary.

Obſ. 21. *Letter from Dr. Paiſley of Madras, on the Bilious Diſorders of that Climate, written in* 1771. *Communicated by Dr. C. Smyth of London.*

On the ſame ſubject as the former, and written the following year. The liver, in all ſevere and obſtinate caſes, is found to be obſtructed, and a cure is rarely effected in ſuch caſes without mercury.

Obſ. 22. *Letter from Mr. Young, relating his own Caſe, in which an enlarged Spleen was cured by the Application of the Actual Cautery. Communicated by Dr. Carmichael Smyth of London.*

As the operation by which the cure was effected in this caſe is curious, we ſhall give it in the words of the writer, who was the patient.

"The actual cautery is ſo univerſal a remedy for this diſeaſe among the natives, that you ſee few of the Bengaley's who are not marked

marked by it; and I was convinced that ſo painful an operation would not be ſo general, if its good effects were not ſanctioned by experience. I knew no inſtance of any European having ever ſubmitted to it; but anxious for health, I was determined to try it. The great difficulty was to find an operator, and it was ſome time before I could find a man to perform it on me. At length I proclaimed a reward of fifty rupees to any perſon who would perform it. The next morning, an old man, with a venerable grey beard preſented himſelf for that purpoſe, who told me he was an experienced hand, and that, though I was a white man, he was not afraid to undertake my cure in the uſual way. He had all his inſtruments with him, and I conducted him to my habitation with great joy. The tea kettle was on the chafing-diſh for breakfaſt, and he put his inſtruments in the fire. Theſe were fixed in wooden handles, and were of two ſorts; one reſembled round headed nails, ſuch as are uſed for fixing on the *tires* of coach wheels; the others were ſomething like thoſe hooks we uſe in India for ſupporting pictures and looking-glaſſes, a little better than an inch in length, and about half an inch broad.

"I was deſired to ſtrip, when he felt and examined me all over the diſeaſed part; and finding, that the ſpleen, on preſſure with his fingers, yielded, and then recovered itſelf with a ſpring, like the elaſticity of the crown of a hat, he thence drew a favourable omen. The fact, I conclude, was, that he found it was not become ſchirrous; for he obſerved, that, if it had been hard, he could not anſwer for the cure. He then proceeded to the operation as follows:—He took out a ſort of awl, ſuch as is uſed by the ſhoemakers of that country, not pointed like ours, but ſomewhat reſembling the inſtrument uſed by carpenters, for making holes in deal fir boards; and next a ſmall horn. I aſked what theſe were for; his anſwer was, that, with the awl, he ſhould pierce into the ſubſtance of the ſpleen, and with the horn, by ſuction, draw blood from the part as long as it would flow. I ſtarted at this, and objected the tabid ſtate of my body againſt that part of the operation, and that a mortification would probably be the conſequence. He laughed at the idea, and aſſerted he had done it to thouſands, and never knew a ſingle inſtance of its being attended with any bad effect; but as he could not make me a convert to his opinion, he propoſed a leſs hazardous method, which I ſubmitted to readily.

"He then took out a kind of lancet, ſuch as the people of the country pare their nails with, and, pincing up the ſkin over the ſpleen, gave it ſeveral ſlices; and then applying the horn to the ſcarification, drew, by ſuction, about a wine-glaſs of blood, in the nature of cupping. When it would no longer flow, he next applied common oil to the parts, where he intended to apply his irons: they were heated to a red heat: he firſt took out the one of a hook-like ſhape, which he applied to the left ſide, over the body of the ſpleen in three places, holding it on a few ſeconds each time thus: ▭ He next took out a round-headed one, and burnt me in like manner, firſt in the centre of the angle made by the ▭ ▭

former; then a few inches above the firſt; next on the pit of the ſtomach; and, laſtly, on the right ſide, over the region of the liver.

"The operation was made on my well day. He alſo gave me a lixivium made of ſome ſort of aſhes, to take daily, which I found ſo exceſſively nauſeous, that after ſwallowing one doſe, I would take no more. I expected my ague fit the next day, but happily it did not recur, and came no more. The whole region of the ſtomach and abdomen became exceedingly ſore and inflamed; nor could I move without turning my whole body for ſeveral days. The glands of my groin and axilla on the left ſide likewiſe grew ſore, inflamed and hard, which extended up the neck, and down the muſcles of the thigh and leg to my ankle. This gradually ſubſided, and the ſores, from the cauterizing, dried up, and healed without any application whatever; nor was there any ſuppuration or diſcharge worth mentioning. In a few days, I found the anaſarca of my legs gradually ſubſide; my ſtomach diminiſh; the ſpleen, before ſo greatly enlarged, retired to its place under my ribs, and could no longer be felt; my appetite returned, and became ravenous; my ſtrength and fleſh daily increaſed; and, in leſs than ſix weeks from the operation, my health was ſo completely reſtored, that when I removed to another part of the country, about thirty miles diſtant, I walked the greater part of the way with my gun in my hand; and I had become more fleſhy than at any former period of my life: I had likewiſe grown in ſtature three quarters of an inch. In ſhort, the operation was like magic."

In the next ſection, the Editors give what is called Medical News. The moſt intereſting paper in this ſection, is that containing an account of the epidemic malady which afflicted Cadiz, and the ſurrounding country, for the ſpace of 30 miles, in the autumn of the year 1800, from which we ſhall give the "Table of the population and mortality of the different cities affected by the peſtilence, from the 12th of Auguſt to the 1ſt of November, publiſhed in the Barcelona Gazette.

It is remarkable that in this authentic document, no notice is taken of the nitric gas, which has been ſuppoſed here to have been ſucceſſively employed in extinguiſhing the fever.

Cities.	Population.	Deaths.	Proportion.
Cadiz, —	68.000	16.000*	.235
Iſola de Leon,	32.000	8.000	.25
Port Royal —	10.000	3.000	.3
Chiclana, —	10.000	3.000	.3
Port Sta Maria,	25.000	6.000	.24
St. Lucas, —	18.000	4.000	.22
Rota, —	6.000	1.500	.25
Xeres, —	30.000	8.000	.26
Sevilla, —	80.000	30.000	.375
	279.000	79.500	.285

* Of theſe, 4000 belonged to the garriſon.

Titles of works publiſhed in the courſe of the laſt year, with notices of intended publications, conclude the volume.

ART. XIII. *Critical Remarks on many important Paſſages of Scripture: together with Diſſertations upon ſeveral Subjects tending to illuſtrate the Phraſeology and Doctrine of the New Teſtament. By the late Reverend Newcombe Cappe. To which are prefixed, Memoirs of his Life, by the Editor, Catherine Cappe. In Two Volumes.* 8vo. 18s. York printed, for Johnſon, St. Paul's Church-Yard. 1802.

AS there is a long account of the author (who is now no more) prefixed to theſe volumes, we ſhall begin with that, not only to do him the juſtice he deſerves, but to renew our acquaintance with him, as the writer of ſome diſcourſes on the Providence and Government of God, reviewed by us, vol. x. p. 23, of which we were induced to ſpeak in terms of great commendation. Mr. C. it ſeems, was born in the month of February, 1732-3, and was the ſon of a diſſenting miniſter at Leeds, in Yorkſhire; in the year 1743, he was placed under the tuition of Dr. Aikin, the father of the celebrated Mrs. Barbauld, then reſident at Kibworth, in Warwickſhire: from Kibworth he was removed to Northampton, and was for ſome time a pupil of Dr. Doddridge; a letter from whom, dated in 1750, bears ſtrong teſtimony to the excellency of Mr. Cappe's character, and his diligence in his ſtudies. In 1752, he went to Glaſgow, where he continued three years, forming acquaintance with many eminent men of the day, particularly Dr. Cullen, Dr. Adam Smith, Dr. Moore, and the late Dr. Black. In the year 1755, he left Glaſgow, and was choſen co-paſtor, with Mr. Hotham, of the diſſenting chapel in St. Saviourgate, York; and, on the death of Mr. H. in 1756, ſole paſtor, in which ſituation he ever after remained. His firſt publication was a Sermon, preached in 1757, on the Victory of Roſbach. This paſſed through thirteen editions. Mr. Cappe, in 1774, engaged deeply in the controverſy that aroſe, on Mr. Lindſey's reſignation of the vicarage of Catterick. His Letters upon this occaſion appeared in the York Chronicle*. In 1777,

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* Under the ſignatures of "*a Lover of Good Men*," and "*Dowbly Champion.*"

Mr.

Mr. C. publiſhed a diſcourſe, preached on the Faſt Day, Dec. 1776. This paſſed through two editions: he afterwards publiſhed three more Faſt Sermons, preached in 1780, 1781, and 1782. In 1784, he publiſhed a Thankſgiving Sermon, on the General Peace; and, in 1795, his diſcourſes on the Providence and Government of God, of which we have before made mention. In the years 1791 and 1793, he had two paralytic ſeizures, which ever after affected both his walking and his ſpeech. In 1799, he had a third attack; and, on the morning of the 24th of December, 1800, he departed this life. He appears to have been a very worthy and a very good man; and, from anecdotes here related of him, to have poſſeſſed, upon ſome very trying occaſions, a ſtrength of mind which does not often fall to the lot of man. One of theſe anecdotes we cannot forbear tranſcribing, becauſe it ſo eminently ſerves to ſhow the efficacious ſupport to be derived from a firm ſenſe of religion.

"In the February of 1791, Mr. Cappe's reſignation and fortitude was put to a moſt ſevere trial, by the death of his eldeſt ſon, Dr. Joſeph Cappe; an inſtance of whoſe filial piety, has been already mentioned. He had ſtudied medicine in London and Edinburgh, had taken his degree at Leyden, and had fixed his reſidence in this city a few months before his death. He was a young man of great virtue, peculiarly eminent for accuracy and diſtinctneſs of perception, ſoundneſs of judgment, and ſolidity of mind. He poſſeſſed extenſive knowledge, adorned by a lively imagination; and had been the confidential companion and friend of his honoured father, under the preſſure of many a domeſtic ſorrow, in which his brothers and ſiſters were too young at the time to participate.

"It fell to the lot of the writer of theſe Memoirs, to acquaint Mr. Cappe with this moſt afflictive event. It was in the morning, before he had riſen:—"Leave me a moment," he ſaid, "if you pleaſe;" and in leſs than half an hour, he dreſſed himſelf, came down ſtairs, and calling the family as uſual to morning prayer, he poured out his ſoul in the preſence of his Maker, in a ſtrain of humble confidence, and of pious reſignation, never to be forgotten. He endured on this occaſion every thing that the acuteſt ſenſibility, and the moſt ardent affection for the ſon he had loſt, could inflict; yet his fortitude never forſook him: it ſupported him even to the grave of this beloved ſon, where he himſelf performed the funeral ſervice three days after, late in the evening, accompanied only by the neceſſary attendants. This effort, I would gladly have prevented; "I received him from God," was his anſwer, "and to him I muſt reſign him." So compoſed was his mind after this trying ſervice, and ſo attentive was he, even in circumſtances like theſe, to the feelings of others, that apprehending my mother, then much in years, might ſuffer from her anxiety on his account, he ſent his clerk to inform her immediately after the whole was over, that he was very well." P. lxviii.

Having thus given a ſketch, both of the hiſtory and the character of Mr. Cappe, we ſhall proceed to the work itſelf; with regard to which, if we give the author credit for ſincerity, we muſt honeſtly confeſs it is all we can fairly allow him. His learning indeed we ſhall not diſpute, though we are not ſure that we can form a juſt eſtimate of it from the work before us; many points being ſo handled, as to leave us room to doubt, whether ſome of our beſt and ableſt commentators had been conſulted as they ſhould have been; and yet this is a merit, aſſumed in the Preface in rather ſtrong terms. In fact, we differ greatly from Mr. Cappe, in moſt of his theological opinions; and, as we proceeded in our examination of this work, have really been ſorry to ſee ſuch ſtrong marks of prejudice, in the writings of a man, whom we will not deny to have been as earneſt and ſincere in his critical reſearches, as his editor is willing to repreſent him. We ſhall ſcarcely be expected to give many or large extracts from a work, replete with what we moſt thoroughly conceive to be unſound divinity; but, in vindication of what we thus aſſert, we ſhall notice ſome paſſages, which we think muſt ſerve to prove the author, either not well read upon the points he diſcuſſes, or not very candid in ſuppreſſing opinions ſo decidedly againſt him, and of ſuch unqueſtionable authority in the field of criticiſm.

Before we proceed, however, to a ſelection of ſuch paſſages and remarks as we propoſe to make the ſubject of our animadverſions, we ſhall preſent the reader with a ſummary of the contents of each volume. Volume the firſt, then, contains, beſides a Dedication to Mr. Lindſey, a Preface, and the Life of the Author, (all from the pen of the editor, Mrs. Cappe) a Paraphraſe of the Proem of St. John's Goſpel, with Notes, and Reflections; a pretty long Treatiſe on the Terms "*Kingdom of Heaven*," "of *God*," and "of *Chriſt*," as uſed in Scripture, with ſome General Reflections at the end; a critical examination of the Diſcourſe of Jeſus with Nicodemus, John iii. Remarks on Philippians ii. 6—12, or "*Chriſt in the Form of God;*" a Paraphraſe and Expoſition of John v. 16, to the End; and a Commentary on the Sixth Chapter of John. In Volume the ſecond, we have an Expoſition of the *Lord's Prayer*, an Explication of the Hiſtory of *the Temptation of Chriſt;* a Diſſertation on *Baptiſm;* John's Addreſs to thoſe who came to be baptized, and his Exhortation; Reflections on the Miſſion of *John the Baptiſt*, of his prophetic Character, and of the peculiar Importance to the People of the Jews; of the Arguments in Favour of Chriſt, drawn from Prophecy; a Diſcourſe on Matth. v. 17—20; Idea of *Judaiſm*, in Two Parts; on the Intereſt of diſtant Churches in the Viſitation of *Jeruſalem* and *Judea*, and of the Propriety

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of mentioning this Viſitation in the apoſtolical Epiſtles to diſtant Churches; Paraphraſe on 1 Theſſ. iv. 13, to the End; and chap. v. 1—12; on *the future Life of Man;* on the Phraſe "*Name of Chriſt;*" with a ſtring of *Chriſtian Principles*, as they are called, deduced from ſcripture, for the purpoſe of aſſiſting in the right interpretation of it, and of promoting a ſteady and enlightened faith. Indexes are added.

Such are the contents of theſe two poſthumous volumes. It will be ſeen at one view, that they all have a reference to points very much in diſpute between the Trinitarian and Unitarian parties, Mr. Cappe himſelf being decidedly on the ſide of the latter. There is nothing very new in his method of interpretation; the plaineſt paſſages, relating to the divinity and pre-exiſtence of Chriſt, are reſolved into figures of ſpeech; the Chriſtian atonement and ſacrifice entirely kept out of ſight, not being ſo much as even hinted at, in the way of objection, or otherwiſe. Here alſo we cannot forbear making this general remark upon the volumes before us, that, though great pains are taken to ſet aſide every Trinitarian doctrine (ſo great pains indeed, ſometimes, as to prove it to have been a taſk of conſummate difficulty) yet every Trinitarian conſtruction of the paſſages in queſtion is paſſed over without the ſlighteſt notice: thus, even in the diſcuſſion of the term and title ὁ Λόγος, not a word is ſaid of the uſe of this term, either among the philoſophers, or under the Jewiſh diſpenſation; though the application of it to Chriſt, by St. John, is undoubtedly much illuſtrated by a reference to both. This is ſurely uncandid criticiſm; becauſe any perſon, unacquainted with the ſingular importance of this title, as it occurs both in the writings of the ancient philoſophers and the Jews, might be diſpoſed to receive it as a figurative expreſſion, of no more particular meaning than the other terms mentioned by Mr. Cappe, as "*the way*," "*the truth*," "*the bread*," &c. whereas it certainly ſtands upon a very different footing.

We ſhall now proceed regularly to notice ſuch things as have ſtruck us more particularly in our peruſal of theſe volumes: a few only indeed of ſuch remarks as we ſhould be diſpoſed to make can be brought within the limits we uſually aſſign to ſuch works: and, firſt, Mr. Cappe's notes on ἐν ἀρχῇ, as it occurs in the Proem of John's Goſpel, ſeem to us very inadequate to prove, that in that paſſage it does not mean *from everlaſting*. He would have it to refer to "*the beginning*" of Chriſt's *miniſtry;* but, as one prejudice is as good as another, ſurely thoſe who believe in Chriſt's pre-exiſtence have good authority on their ſide to ſupport them in a different conſtruction of ἐν ἀρχῇ. Prov. viii. 23, is thus rendered by the LXX.

πρὸ

πρὸ τῦ Αἰῶνος ἐθεμελίωσέ με, ἐν ἀρχῇ, πρὸ τῦ τὴν Γῆν ποιῆσαι. Compare John xvii. 5, πρὸ τῦ τὸν κόσμον εἶναι, a remarkable confirmation of what the former paſſage ſeems to imply, had not the Socinians found ſtrange means to elude the force of it. In Micah v. 2, we have in the LXX. καὶ ἔξοδοι αὐτῦ ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶνος; and in Habakkuk i. 12, Οὐκι σὺ ἀπ' ἀρχῆς Κύριε ὁ Θεὸς, ὁ ἅγιός μυ; ſurely Mr. Cappe would not deny, that God the Father exiſted ἐν ἀρχῇ, πρὸ τυ τῦν Γῆν ποιῆσαι. This laſt cited paſſage from Habakkuk contradicts an aſſertion of Mr. Cappe's, that the term ἀρχὴ is never to be referred to the creation, unleſs accompanied with ſome addition manifeſtly pointing out ſuch a reference. Mr. Cappe does not ſcruple to cite 2 John, 6, 7, upon this occaſion; in which occurs that expreſſion, ſo fatal ſurely to the Unitarian doctrine, of Jeſus "*coming in the fleſh.*"

"*In him was life.*"—"*In or by him,*" ſays Mr. Cappe, "*as the teacher or revealer of it.*" A great many paſſages are cited, to juſtify the interpretation; but it is odd enough, that of all the paſſages that could ſerve to illuſtrate it, John v. 26, is omitted.

"*That cometh into the world,*" p. 50. "Κόσμος, world." "It was the *Jewiſh* world, in which Chriſt exerciſed his miniſtry. This is dogmatical, conſidering the various ſenſes of the word Κόσμος; and, inſtead of τὰ ἰδια being exegetical of it, as Mr. C. would inſinuate, it ſeems quite the contrary: τα ἰδια *may* relate to the Jews; but why then inſerted, if Κόσμος would imply the ſame? "He came into the world, and the world was made by him;" and his coming into the world was not without diſcrimination, for he particularly came εἰς τα ἰδια, to *his own*, to the *Jews*, to whom he was promiſed.

Δι' αὐτῦ ἐγένετο, Mr. Cappe renders as other Socinians do, Δια, "*on account of.*" It is needleſs to enter into an argument which has ſo repeatedly engaged the attention of the moſt able commentators.

Mr. Cappe's note on the term ἐγένετο, p. 86, ſhows plainly, as we conceive, to what ſhifts the Antitrinitarians are ſometimes driven. Ὁ Λόγος σὰρξ ἐγένετο, "*the word was fleſh,*" is the moſt natural and obvious meaning of the term: it might, however, be rendered *was made*, in the ſame ſenſe as Gal. iv. 4, "*made of a woman,*" and in Rom. i. 3, "*made of the ſeed of David*, i. e. *born.* The word was *born* a feeble mortal: he was a man, born of a woman, *nothing different in his nature from the reſt of the human race.*" But what other man was ever deſcribed as "*being made fleſh,*" as "*coming in the fleſh,*" or even being "*made of a woman?*"

man?" Biſhop Horſley, in his admirable Letters to Dr. Prieſtley, has ſurely and ſufficiently ſhown, that theſe expreſſions can only allude to the incarnation of a pre-exiſtent being.

At pp. 203, 226, Mr. Cappe affirms, that "*to enter into the kingdom of Heaven*" is never applied by the Evangeliſts, or our Saviour, to ſignify the recompence of a life to come; and this is aſſerted, in both inſtances, with very little qualification. It is odd enough, that the paſſage he chiefly reſts upon is Matth. vii. 21, upon which his old tutor, the excellent Dr. Doddridge, has a note, which expreſsly begins, "Here the kingdom of Heaven *muſt* ſignify that of glory above." Whitby alſo cites the very ſame paſſage, to prove that "*the kingdom of Heaven*" ſometimes unqueſtionably ſignifies "*that heavenly kingdom, in which all pious perſons ſhall enjoy endleſs felicity with God, as their reward in Heaven.*" See his note on Matth. iii. 2. Grotius's note on Matth. vii. 21, is alſo ſingular. After citing ſeveral fathers, he concludes, "Hi omnes illud εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, de *Æternâ felicitate* interpretantur." His note alſo on Matthew v. 20, may be conſulted, to ſhow that ſometimes the expreſſion βασιλεία τῶν οὐρανῶν cannot be underſtood otherwiſe, with any propriety, than as ſtanding "*pro præmiis æternis.*" Now, againſt the opinion of ſuch expoſitors, Mr. Cappe's mere aſſertion ſhould ſurely be received with ſome caution; eſpecially when the whole Socinian cauſe depends upon the reception of their figurative interpretations of Scripture; and the very ſtrong expreſſions of the learned commentators we have referred to, are in no manner noticed by Mr. Cappe.

P. 220. Mr. Cappe is for conſidering v. 13, John chap. iii. as "manifeſtly parenthetic," and inſerted by the Evangeliſt; but ſurely it is ſtrangely inſerted in the ſenſe Mr. C. infers, that is, as alluding to our Lord's aſcenſion as a thing paſt, when in the very next verſe, according to Mr. C.'s own interpretation alſo, our Saviour's aſcenſion is alluded to as a thing future. Mr. Cappe makes our Saviour's diſcourſe terminate at v. 15, and conſiders v. 16, &c. as the words of the Evangeliſt. In this he agrees with Eraſmus, whoſe emendation Dr. Doddridge calls "a *very arbitrary criticiſm*," and wholly deſtructive of the beauty and energy of the admonition our Lord gives to Nicodemus." See alſo Beza in loco.

The expreſſion of Chriſt's being "*in the form of God*," Mr. C. interprets in a manner perfectly conſonant to the previous interpretations of other Socinian writers. ἴσον τῷ Θεῷ, John v. 18, Mr. C. renders *like to* God, and wholly objects to the term "*equal;*" but the force of the term ἴσον, in this paſſage, is ſhown by the other offence taken by the Jews, namely, that

that our Saviour called God ἴδιον πατέρα, his *proper* or *peculiar* Father; ſee Wells and Whitby. The latter, it is true, admits ἴσα Θεῷ, Philip ii. 6, to be *as* God; but he does not allow that it gives any advantage to the Socinians; vid. in loc. The *peculiar* paternity expreſſed by the terms ἴδιον πατέρα, Mr. C. himſelf admits, p. 316, though, as uſual, he explains it ſo as not to give it the force we contend for. Mr. C. has an argument, pp. 236, 237, on the phraſe of "*being in the faſhion of a man*," which ſeems as indefenſible as thoſe he urges to ſupport his interpretation of the expreſſion above; he remarks that the word ἄνθρωπος ſometimes ſignifies a mean man, or man of low degree; and is ſo applied by the LXX. to render a Jewiſh term of the ſame import. He therefore thinks it means ſuch in Philip. ii. 8; he ſupports his obſervation, by referring us to Grotius on John xix. 5, and to the paſſage in Acts ii. 22, when Peter meaning to ſpeak, *not* of the *humiliation*, but of the *dignity* of Chriſt, uſes another term, namely, ἄνδρα; we ſhall only remark upon this occaſion, that the reference to Grotius ſeems to us of no moment, for he does not appear to intend to explain particularly the term ἄνθρωπος, in the note referred to; his obſervation is [ἴδε ὁ ἄνθρωπος] "videte ejus miſeriam et quam ridiculum ſit in ipſo crimen regni affectati," which, ſurely, conſidering that he had juſt been ſcourged, had then on his head the crown of thorns, and on his back the purple robe of deriſion, may well be thought to refer to thoſe circumſtances, and not to be meant as a particular gloſs upon the word ἄνθρωπος. As to St. Peter's uſe of the term ἄνδρα, in preference to ἄνθρωπον, Acts ii. 22, we can only ſay that it appears to us, that if St. Peter knew of this diſtinction in the terms, St. Paul did not, elſe he would ſcarcely have applied the latter to Chriſt, in that remarkable paſſage, 1 Cor. xv. 47, where ſurely he meant, if any where, to expreſs the *dignity*, and *not* the *humiliation* of Chriſt.

We could make many more remarks upon Mr. C.'s criticiſms, did our limits admit of it, or did we think it of importance. No doubt theſe volumes will be read, and admired, and truſted to, by thoſe whoſe theological notions already agree with thoſe of Mr. Cappe; but as we ſee no cauſe for alarm as to the ſtability of the contrary opinions among thoſe who have been rightly inſtructed, we have only held it to be our duty to ſhow, that we think Mr. C. upon ſome highly important points, a very incompetent or a very prejudiced commentator.

We ſhall conclude with a brief account of ſome of the doctrines enforced in the ſeveral treatiſes that occupy the ſecond volume. Mr. C.'s expoſition of the Lord's Prayer is meant to prove, that it was not deſigned for Chriſtians in general, but only for Chriſt's immediate Apoſtles, and had reference to their

their miſſion. Mr. C. calls this an opinion likely to be received as "*altogether novel;*" but Whitby, on Matt. vi. ſhows it to have been a ſubject of diſpute, in times long paſt. In p. 72, Mr. C. is very violent againſt the Trinitarians. We can ſcarcely conceive that any perſon, at all acquainted with the characters of ſome of the ableſt ſupporters of that doctrine, either as good men or learned men, will conceive them to have been guilty of *groſs abſurdities*, and *fictions perfectly groundleſs*, upon Mr. Cappe's mere aſſertion. From p. 80, it appears that Mr. C. gave no credence to the doctrine of evil ſpirits. Mr. Cappe's diſſertation on Baptiſm, is evidently a moſt laboured endeavour to get rid of the ſtrong evidence in behalf of the Trinity, to be deduced from the form of Baptiſm. In pp. 278, 280, Mr. C. expreſſes himſelf ſtrongly againſt the notions of a general judgment on an appointed day, and of the return of Chriſt to this earth. The diſſertation on the future life of man, is very dull and heavy. Mr. C.'s criticiſms continually turn upon the particles, which may always create great confuſion, if ſome are determined to make thoſe disjunctive, when the context evidently points them out as conjunctive. To *the Chriſtian principles deduced from Scripture*, with which Mr. C. concludes his work, we moſt ſincerely hope no perſon will truſt, without a careful, and unbiaſſed examination; ſo far from being able to allow that they are fairly deducible from Scripture, we are entirely perſuaded, in many inſtances, that the Scripture expreſsly contradicts them.

Having felt ourſelves obliged to make ſo free with Mr. Cappe's critical labours, we ſhall the more gladly conclude with a ſpecimen of his ſtyle, which will certainly do him credit.

"When our Lord declared, that before the deſtruction of Jeruſalem, the goſpel of the kingdom ſhould be preached among *all* nations; the circumſtances of the times were ſuch, as to give no ſort of probability to that declaration; according to human views, and the natural tendency of things, there was no likelihood that it ſhould ever paſs the confines of Judea; the more probable event was, that long before the end of that age, this light of life would have been totally extinguiſhed. Such was the mutual averſion of Jews and Gentiles, ſuch the peculiar prejudices of both; ſuch the nature of the goſpel, ſo oppoſite to the prevailing habits, worldly intereſts, and religious ſyſtems of the times: ſo few, and feeble, and obſcure its preachers and its advocates, and ſo ſtrong their conviction of the irremiſſible obligation they lay under in the face of every danger to profeſs and practiſe it; and at the ſame time ſo numerous, ſo powerful, ſo eminent thoſe who would certainly become its adverſaries, and in all probability ſo violent and obſtinate the enmity they would take up againſt it, that Judea, which had been its birth place, was likely very ſoon to have been its grave. In the circumſtances of the goſpel *now*, there are no ſuch reaſons to apprehend

it

its extinction or confinement. The increasing facility and extent of human intercourse, the growing comprehension of the human understanding; the improving liberality of human sentiments; the wide distribution of the gospel records; the acknowledged excellence of the gospel morality; the advancing separation of the corruptions that had been intermingled with it from the truth as it is in Jesus; the debates that have arisen concerning its evidences and its doctrines, which have been the means of placing them in the clearest light, and fixing them upon their true foundation; all these things conspire to suggest and to support the assured hope that the gates of death *never* shall prevail against the word of Jesus. But though in the present circumstances of the gospel, there were nothing to suggest and support such hope, though in human views, all things conspired to discourage it, yet still the arm of God is equal to the protection and growth of the plant which his own right hand hath planted. From a grain of mustard seed, amidst circumstances the most discouraging, and against the most violent opposition, he raised it to that mighty tree, that now overshadows so large a portion of the earth. Amidst the corruptions under which for ages it lay buried and almost extinct, he preserved the pure doctrine of the gospel, and has from time to time been extricating it more and more from the foreign intermixtures that debased it. Let what has been done to preserve and to diffuse it, encourage the reviving hope, that it is not yet arrived near the limit either of its duration or extent. There are not, there cannot be any greater difficulties in the way of its continuance and its progress, than it had to struggle with from the first outset of its course: and if there were, still we might rely upon the already complete accomplishment of *some* predictions relating to its fortunes and its fates, as the earnest that *all* will be accomplished. Upon the *partial* accomplishment which the prophecy "that the gates of death shall not prevail against it," has received, in its survival of many dangers, and its existence in very hopeful circumstances at the end of almost two thousand years, we may rely as an earnest, that his prediction shall be *completely* verified. Neither the weaknesses nor the mortality of its advocates and friends; neither the power nor the perpetual succession of its enemies and opposers; neither the sarcasms, nor the persecutions, nor the arguments of avowed unbelievers; neither the follies, nor the errors, nor the vices of professed Christians: no changes or revolutions either of the moral, the civil, or the natural world shall overthrow it: for "though the heaven and the earth should pass away, the words of Christ shall never pass away." The gospel will live for ever: we have the pleasing hope, intermingled with the awful prospect, that it will not only guide and cheer the successive generations of mankind, but that it will acquit or condemn us in another and everlasting world, when the successive generations of this present world shall have ceased." P. 126.

Thus then we take our leave of an author, whom in some instances we cannot commend, but whom we willingly believe to have been possessed of every good disposition, compatible with a full determination to bend the word of God to his own reason, rather than submit his reason to that divine revelation.

ART.

ART. XIV. *Ornithological Dictionary; or, Alphabetical Synopsis of British Birds. By George Montagu, F. L. S. In Two Volumes.* 8vo. 16s. White. 1802.

EVERY rational attempt to facilitate the approaches to science must deserve the commendation of well-judging minds: nor can we imagine any work formed with better promise of effecting what it attempts, than the Dictionary now in our hands. To excite a general curiosity respecting Natural History, we must begin by creating an interest for the objects immediately surrounding us. While, therefore, we rejoice that a compilation like the present has been formed for Ornithology, we must add a wish, that similar Dictionaries may be compiled referring to the other principal classes of nature. A very sensible part of the present author's plan, is to insert the popular and provincial names of birds, as well as those which are sanctioned by the use of science: referring from the common name to the scientific, for the synonyms and description of the bird. One primary obstacle is hereby removed from the enquiries of those who are only beginning to study ornithology; that though the name of an object before them be given by an ignorant informer, still it may serve as a clue to the correct and regular knowledge of it. To remove difficulties is to encourage curiosity, and when once the beginnings are made, enquiries may be pursued to any extent.

The plan of this Dictionary is to give the characteristic distinctions of each genus, with references to all English works of credit on the subject, and to some authors in other languages. The other birds belonging to the same genus are described separately, with references also to works in which they are to be found. As a specimen, we shall subjoin the account of a genus very uncommon in this country, but found occasionally, so as to entitle it to a place in such a compilation.

" BEE-EATER. A genus of birds, the characters of which are,
Bill quadrangular, a little incurvated, sharp pointed.
Nostrils small, placed near the base.
Tongue slender, in some species fringed at the end.
Toes three forward, one backward; the outer toe somewhat connected with the middle one.

" BEE-EATER-COMMON.
Merops apiaster. *Lin. Syst.* i. p. 182. 1. *Gmel. Syst.* i. p. 460. *Raii Syn.* p. 49. 3. *Will.* p. 110. 10. *Ind. Orn.* i. p. 269. 1. *Brif.* iv. p. 532.—*Ib.* 8vo. ii. p. 194.
Le Guépier. *Buf.* vi. p. 480. t. 23.

" Bee-

" Bee-eater. *Will. Angl.* p. 147. *Albin.* ii. t. 44. *Lath. Syn.* ii. p. 667. 5.—*Ib. Sup.* p. 119. *Lin. Tranſ.* iii. p. 333.

" The Common Bee-eater is the only one, out of twenty-three known ſpecies, that has ever made its appearance in England.

" As we never had an opportunity of examining more than one which was killed in this country, which varied but little from the deſcription given by Latham in his *General Synopſis*, we ſhall take the liberty of borrowing it from that author.

" It meaſures from bill to tail ten inches. The bill is an inch and three quarters in length, and black; the baſe of the upper mandible covered with dirty-white feathers; the irides are red; the forehead is of a blue green colour, behind it green; the top of the head cheſnut, tinged with green; hind-head and upper part of the neck cheſnut, growing paler towards the back; from the bill to the hind-head is a black ſtripe, paſſing through the eyes; the back and ſcapulars are very pale yellow, tinged with both cheſnut and green; rump and upper-tail coverts blue-green, with a yellow tinge; the throat is yellow; the under part of the body blue-green, growing paler towards the belly; the leſſer wing coverts are dull green; the quills, for the moſt part, ſea-green without, and many of the inner ones rufous; the firſt very ſhort, the ſecond longeſt of all; the tail is wedge-ſhaped, and conſiſts of twelve feathers, the ſhafts of which are brown above, and whitiſh beneath; the two middle feathers are ſea-green with a ſhade of rufous; the reſt the ſame, but margined with cinereous within; the two middle feathers exceed the outer ones by three quarters of an inch; the legs are of a reddiſh brown, claws reddiſh black.

" This bird does not appear to have been noticed in England till within theſe few years. In the third volume of the *Linnean Tranſactions* an account is given of one of this ſpecies having been ſhot (for the firſt time in Great Britain) in July 1794, near Mattiſhall in the county of Norfolk; which ſpecimen was exhibited before the Linnean Society. A flight of about twenty was ſeen in June; and the ſame flight probably (much diminiſhed in number) was ſeen paſſing over the ſame ſpot in October following. Since the above period, we have been credibly informed more than one have been killed in England.

" The *Merops apiaſter* is an inhabitant of various parts of the European continent. *They* are not uncommon in the ſouth of France, and in Italy, as well as in the iſlands of the Mediterranean. *It* has alſo been ſeen in Germany, and in Sweden, but no where ſo plentiful as in the ſouthern parts of Ruſſia, particularly about the rivers Don and Wolga; in the banks of which *they* build their neſts, perforating holes to the depth of half a foot for that purpoſe. Are ſaid to be gregarious as well in the breeding ſeaſon as in their migrations, excavating the chyey banks ſo near to each other as to appear like a *honeycomb*. In the autumn they migrate in large flocks to the more ſouthern latitudes.

" Theſe birds appear in ſmall flocks at Gibraltar in March, but are ſaid to remain there only a few hours. The neſt is compoſed of moſs; the eggs are ſix or ſeven in number, perfectly white, about the ſize of thoſe of a Stare. Its name has doubtleſs been taken from that inſect

of which it is partially fond; but it alſo feeds on moſt winged inſects, which it takes on wing, like the Swallow."

As a ſecond ſpecimen, we may give the European Goatſucker, a genus more common, but in ſeveral reſpects remarkable.

" GOATSUCKER-EUROPEAN.

Caprimulgus Europæus. *Lin. Syſt.* i. p. 346. 1. *Gmel. Syſt.* ii. p. 1027. *Raii. Syn.* p. 26. A. 1. *Will.* p. 70. t. 14. *Ind. Orn.* ii. p. 584. 5. *Briſ.* ii. p. 470. 1. t. 44.—*Ib.* 8vo. i. p. 289.

L'Engoulerent. *Buff.* vi. p. 512.

Nocturnal Goatſucker. *Br. Zool.* ii. No. 173. t. 59.—*Ib.* fol. 97. t. R. 1.

European Goatſucker. *Arct. Zool.* ii. p. 437. A. *Will Angl.* p. 107. *Albin.* i. t. 10. *Borlaſ. Cornw.* t. 24. f. 13. *White Selb.* p. 62. 94. *Lath. Syn.* iv. p. 593. 5.—*Ib. Sup.* p. 194. *Lewin, Br. Birds*, iii. t. 127. *Pult. Cat. Dorſet.* p. 13. *Walc. Syn.* ii. t. 255. *Don. Br. Birds*, iii. t. 67.

PROVINCIAL.

Night-hawk. Dorr-hawk. Churn-owl. Goat-owl. Wheel-bird. Night-jarr.

" This ſpecies weighs between two and three ounces; length full ten inches.

" The bill is duſky and weak; mouth exceſſive wide; eyes very large; irides duſky.

" The plumage is beautifully diverſified with black, brown, ferruginous, and white, ſprinkled and daſhed with cinereous; the under parts are ferruginous brown, with numerous undulated tranſverſe lines; the legs are very ſhort, ſcaly, and feathered below the knee; the claw of the middle toe ſerrated on the inner edge.

" The male has a large oval ſpot of white on the inner web of the three firſt quill-feathers, and at the end of the two outmoſt tail-feathers.

" The female wants the white ſpots on the wings and tail; in other reſpects is like the male.

" With us this bird is only a ſummer viſitant, appearing about the middle of May, and departing again the latter end of September or beginning of October. It is the only ſpecies found in Europe out of nineteen or twenty enumerated by different authors.

" It makes no neſt, but lays two eggs on the bare ground amongſt fern, heath, or long graſs, ſometimes in woods or furze; but at all times contiguous to woods, where it chiefly conceals itſelf by day. The eggs are larger than thoſe of a Blackbird, of an oblong oval, whitiſh, elegantly marbled with light brown and aſh-colour. It generally ſits on the ground, but if diſturbed frequently perches on the limb of a tree, moſt commonly lengthwiſe, not acroſs, as is uſual with moſt birds.

" In the duſk of the evening it begins its flight in purſuit of the larger inſects, particularly the Scarabæus Melolontha and Solſtitialis, which riſe from their earthly abode about that time. Is alſo fond of the

the large bodied moths; but few winged inſects eſcape its wide-extended mouth.

" It makes a ſingular noiſe, like the ſound of a large ſpinning wheel, and which it is obſerved to utter perched, with the head lowermoſt; beſides which it emits a ſharp ſqueak, repeated as it flies.

" The Goatſucker is moſt plentiful in the wild tracts of uncultivated land, interſperſed with rocks and wood. We have ſeen in Scotland eight or ten on wing together in the duſk of the evening, ſkimming over the ſurface of the ground in all directions, like the Swallow, in purſuit of inſects."

We might object, in ſome places, a careleſſneſs of language, and ſuch odd overſights, as ſpelling Dr. Jenner's name with a G, throughout the Introduction; but there is ſo much merit in the compilation at large, that we wiſh not to dwell on inferior blemiſhes. In the Introduction, the author has collected ſome general obſervations on birds, which could not ſo properly be placed in the alphabetical arrangement of the book. Among theſe, ſeveral remarks and facts will be found well worthy of attention. The reader alſo will be pleaſed to know, that Mr. Montagu pledges his own perſonal obſervation for the principal contents of his work, which, he tells us, " has been compiled from the notes of twenty years ſearch and attention."

BRITISH CATALOGUE.

POETRY.

ART. 15. *Tales of Superſtition and Chivalry.* 12mo. 144 pp. 4s. Vernor and Hood. 1802.

This beautiful little book belongs, as its title implies, to the family of Tales of Wonder. It is printed without a name; but, if we are not miſinformed, it is the production of Miſs Bannerman, already known for poetical talents. The Tales abound with fancy; but it is fancy perverted to the purpoſe of raiſing only horror, and raiſing it by præternatural agency. This uniformity has an effect not pleaſing to thoſe, who have not learnt to accommodate their taſte to a tranſient faſhion; and we, who can ſee through the diſguiſe the marks of talent formed for better things, cannot but regret that the volume is not of a more miſcellaneous kind. Its contents are ten Tales, illuſtrated by three

three plates; the third of which, prefixed to "the Murcian Cavalier," is not without elegance. The following almoſt regular Sonnet, is placed at the beginning, under the title of

"PROLOGUE.

Turn from the path; if ſearch of gay delight
Lead thy vain footſteps back to ages paſt!
Frail are the blighted flowers, and thinly caſt
O'er the dim regions of monaſtic night.

Yet in their cavern'd, dark receſſes, dwells
The long loſt Spirit of forgotten times,
Whoſe voice prophetic reach'd to diſtant climes
And rul'd the nations from his witched cells;

That voice is huſh'd!—But ſtill, in Fancy's ear,
Its firſt unmeaſur'd melodies reſound!
Blending with terrors wild, and legends drear,
The charmed melody of myſtic ſound,
That rous'd, embodied, to the eye of Fear,
Th' unearthly habitants of faery ground."

The meaſure uſed in moſt of the Tales is of the ballad kind, and an imitation of ancient ſimplicity ſeems every where to be intended. As the effect of ſuch narratives ariſes from the whole context, we ſhall not attempt to give a partial ſpecimen; but, recommending the book to thoſe who love to ſhudder o'er the midnight fire, we adviſe the author to make a livelier and a better uſe of a fancy ſtored with images.

ART. 16. *The Infidel and Chriſtian Philoſophers; or the laſt Hours of Voltaire and Addiſon contraſted. A Poem.* 4to. 1s. Hull printed; Vernor and Hood, London. 1802.

The intention of this little Poem is ſo excellent, that it is with regret we find ourſelves obliged to qualify our approbation, by ſaying that the execution is far inferior to the deſign. It is founded on the dreadful account, given by the Abbé Barruel, and confirmed by Mr. de Luc, of the dying horrors of Voltaire, compared with the calm and pious death of Addiſon; who, in a neat vignette, in the title-page, is repreſented as in his bed, graſping the hand of Lord Warwick, and ſaying to him thoſe memorable words, "Behold how a Chriſtian can die!" It is a pity that ſome ſkill and taſte in verſification ſhould be wanting to give effect to ſo uſeful a contraſt. We ſhall cite the beſt verſes we can find, though we fear they will not recommend the Poem.

"See where, upon yon couch ſerenely laid,
The Chriſtian hero reſts his drooping head!
Tho' racking pains his frame unceaſing tear,
A placid ſmile his languid features wear:
Mark where RELIGION near him takes her ſtand,
And waves the olive ſceptre in her hand!
His bed of ſickneſs ſhe with roſes ſtrews,
Illumes his proſpects, elevates his views;
Bids ſcenes of ſoul-enchanting pleaſures riſe;
And while yet breathing waſts him to the ſkies!

'Tis

'Tis ſhe that takes away (what ſin firſt gave)
The ſting from Death, and vict'ry from the Grave.
Tho' o'er his breaſt that ſhaft the ſpectre ſhakes,
At ſight of which the harden'd ſinner quakes,
To his firm ſoul, unaw'd by guilty fears,
No frightful ſhape the ghaſtly phantom wears;
He deems that ſtroke which human life deſtroys,
The welcome paſſport to celeſtial joys." P. 15.

ART. 17. *Poems. By J. Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence, &c. No.* 2. 12mo. 1s. Murray and Highley, Fleet-ſtreet. 1803.

N. B. No. 1. contains Youth, a Poem, lately publiſhed.

The unfortunate perſuaſion that he is a poet, is perpetually bringing this gentleman before the public. If he would judge of the validity of this opinion, let him compare his own Elegy, entitled the Penitent, p. 39 of this book, with Mrs. Opie's beautiful Poem, cited in our 20th volume, p. 553. The ſubject is the ſame; but, in the one, all is delicacy, and pathos that thrills to the very ſoul; juſt thoughts, expreſſed with elegance and vigour: here, alas, all is flat, and mean, and inefficient; thoughts that ought to be pathetic, degraded by nerveleſs language. The idea of publiſhing a collection of original poems in numbers is rather new. Youth, which we noticed in our preceding volume, p. 75, was, it ſeems, the firſt number, and the ſecond is now before us. As we have neither knowledge of the author, nor undoubtedly the ſmalleſt hoſtility towards him, we will take the leaſt exceptionable ſpecimen we can find; which is the opening of the Poem to Evening.

" Peace-breathing Evening! ſtudious pow'r!
Oft let me court thy ſhadowy hour!
Note thee o'er daiſied meadows tread,
With penſive ſtep; or on the bed
Of violets blue or cowſlips gay,
Taking thy ſlow and lingring way,
While not a blade of tendereſt green,
On duſky hills or vales between,
E'er ſhrinks beneath thy printleſs feet,
While ſoft thy bluſh! thy breathing ſweet!"

Is it very good policy in Mr. Bidlake, who is probably expected to inculcate taſte and teach verſification, as maſter of a grammar ſchool, to ſuffer his own attempts to be ſo perfectly within the reach of parents and ſcholars, as to be ſold in ſhilling numbers? We anſwer clearly in the negative. Yet, that the author has his ſcholars in his eye, is plain from the concluding couplet in this number, which, not having the ſmalleſt approach towards poetry, could only be inſerted for the ſake of the inſtruction it conveys.

" Thus youth in life's ſmooth ſtream is ill aware,
That every joy may ſecret anguiſh bring."

ART.

ART. 18. *Poems on various Subjects. By Thomas Dermody.* 12mo. 206 pp. 4s. 6d. Hatchard. 1802.

We had occaſion to * notice, with approbation, a former collection of poems by this writer. Since the publication now before us made its appearance, he has paid the debt to nature. Undoubtedly he was a young man of real genius; but, if the pieces in this volume were compoſed at a later period than thoſe in the former publication, it does not appear to us that his taſte had much improved during the interval. The chief poems in this collection had, as he informs us, received the warmeſt applauſe from ſome diſtinguiſhed literary characters; and we admit them to diſplay a power of fancy far above that of ordinary men. Yet, in our opinion, they have been praiſed in too extravagant and unqualified terms: for, though many paſſages ſhow ſtrong conception, it is overlaid (if we may uſe the expreſſion) by an affected and pompous phraſeology; and the reader will ſeldom, in this volume, be gratified by the ſtrains of pure nature, or ſimple ſublimity. The poem, as we underſtand, moſt admired is that which the writer has termed an Extravaganza. Notwithſtanding the merit of fancy, which it certainly poſſeſſes, the quaintneſs of language, and the profuſion of laboured epithets throughout, diſguſt *us* more than the writer's originality, in ſome of the thoughts, ſtrikes or pleaſes us. But as perhaps no two readers of poetry *preciſely* agree in taſte, we will extract ſome ſtanzas from the laſt-mentioned poem, in order that every one may judge for himſelf. The following paſſage, which is part of a deſcription of the Sylphs, Gnomes, &c. ſuppoſed to be given to the poet by one of their number, will afford a fair ſpecimen of his manner in this poem; which, we ſhould obſerve, is profeſſedly written in an antiquated ſtyle and language.

"Should'ring the beach, when angry billows rave,
Some in the bitter blaſt for plunder yell,
And plunge the drowning wight beneath the wave;
Some in the dire volcano love to dwell,
Oft laying cities waſte with fury fell;
Some torture the deſigning, murd'rous knave,
His palſied nerves with ſtony glare awake,
And round his pillow ſulphurous torches ſhake.

Some, when the night-dog bays the whiſtling wind,
(Boding ſure ill,) and ſtrange, ſad voices ſhriek,
When the lone pilgrim often looks behind,
And the blood freezes in his ghaſtful cheek,
Gigantic riſing, from Day's durance break,
Inceſt, or rape, or parricide, to find;
Then, ſalvage, tear his breaſt with ſcorpion-whip,
Or hurl the caitiff down the craggy ſteep.

* Vol. xvii. p. 79.

Some dapper imps and ſwart, the mine attend,
And thrid, with agile ſtep, its gliſt'ring maze;
The gnarled oak ſome from the mountain rend,
And, ere cock-crowing, in the valley place;
Some, in one night, a flinty fabric raiſe,
And to its baſe, the next, its turrets bend;
While ſome, the dol'rous ſervants of deſpair,
With headleſs ſteeds the car of death prepare.

Four ſkeletons the coal-black courſers ſtride;
With flamy fingers four direct the way;
A winding-ſheet ſo white, diſtended wide,
Dabbled in blood, the coffin doth array:
Four hideous urchins at each corner play,
And, in quaint gambol, ſhift from ſide to ſide;
Meanwhile, the thrice-repeated groan ſevere
Smites the expiring ſinner's cloſing ear."

The *Pleaſures of Poetry* and *The Enthuſiaſt* are poems of a ſimilar character, and nearly equal merit with *The Extravaganza*. In all the three poems the epithets are much too numerous, and, though ſometimes original and expreſſive, often far-fetched and extravagant. The Tale of *Aribert and Angela* did not admit of much ornament; and this is, on the whole, the moſt unexceptionable of the longer poems. Some ſpirited lines on Sir James Burges's Richard the Firſt appear at p. 154. The ſonnets and other ſhort compoſitions are, in general, neat, and often of conſiderable merit.

NOVELS.

ART. 19. *Canterbury Tales. Volume IV. By Harriet Lee.* 8vo. 8s. Robinſons. 1801.

The third volume of theſe Tales was noticed by us in our 14th vol. p. 431. The names of Sophia and Harriet Lee were annexed to that portion of the work; this performance is by Harriet Lee alone. This volume contains two Tales, namely, the German's Tale, and the Scotſman's Tale. They are entitled to the ſame commendation which we beſtowed on the preceding, namely, that they diſplay good ſenſe, ſound morality, and elegant compoſition. We hope to have more of theſe Tales.

ART. 20. *Homes A Novel. In Five Volumes.* 12mo. 1l. 6s. Mawman. 1802.

There is a great deal to praiſe in this performance, and but little to object. The ſentiments are good, the moral excellent, the language elegant. But the tale is tedious and unneceſſarily protracted, and the intereſt for the laſt two volumes hardly kept awake. Nevertheleſs, we ſhould be well pleaſed if ſuch publications more frequently came before us, being far, very far ſuperior to the licentious trumpery, or the extravagant fooleries, of the French and German preſſes.

ART.

ART. 21. *The Peaſant of Ardenne Foreſt. A Novel. In Four Volumes. By Mrs. Parſons.* 20s. Hurſt, &c. 1801.

We have heard from perſons addicted to the reading of ſuch books as theſe, that the very life of a Novel is *incident*, various and endleſs incident. This, then, is a very lively Novel; for incidents, not a little wonderful, are crouded into almoſt every page. Whether they be quite natural and probable, we will not ſtay to enquire. One incident, occurring in vol. ii. p. 281, cannot indeed be called unnatural, or very improbable; yet we think it might have been diſpenſed with, from the pen of a female. But, doubtleſs, the fair author knows more exactly than we do, what ſort of adventures beſt agree with the taſte of the generality of her readers. The characters are ſufficiently *diſcriminated;* which is a conſiderable merit in novel-writing. Some of them are coloured beyond nature; as that of Eleanora, and of young Douglas; the former is monſtrouſly wicked, and the other is marvellouſly weak, in his unextinguiſhable attachment to her. The two principal characters are well ſupported, till we come to the winding-up of the tale; and few readers, we think, will be ſatisfied with the final arrangement of their fortunes.

MEDICINE.

ART. 22. *Diſſertations on White Swelling of the Joints, and* [*on*] *the Doctrine of Inflammation. By John Herdman, M. D. Fellow of the Royal College of Surgeons, Edinburgh.* 8vo. 279 pp. 5s. Johnſon. 1802.

After the ample detail of Mr. Ruſſell's obſervations and practice relative to this diſeaſe, given in a late number of our Review*, it will not be neceſſary for us to be ſo particular, as we otherwiſe might have been, in our examination of the preſent work; the object of which is, to ſhow that "white ſwelling neither depends on a phlogiſtic diatheſis, nor on any thing requiring antiphlogiſtic regimen, and antiphlogiſtic practice." In doing this, the author takes occaſion to refute Mr. Benjamin Bell's doctrine of a *rheumatic* ſpecies of white ſwelling.

Conſidering that white ſwelling is a ſcrofulous affection, that all the cauſes which induce it are of a debilitating nature, and that the whole condition of the patient exhibits indubitable marks of deficient action, this author condemns a ſpare diet, with the employment of cathartics and bleeding, whether general or topical, in this diſeaſe; a practice which (he aſſerts) has almoſt uniformly failed. He therefore propoſes to depart from the ordinary plan, and to reſort to an oppoſite mode of treatment, to ſtrengthen the conſtitution by a generous diet and tonic medicines, and to ſtimulate the diſeaſed joint by poultices of boiled chamomile flowers, applied as hot as the ſkin will

* Brit. Crit. Vol. xx. p. 500.

bear, by friction, by mercurial inunction, by blisters or irritating plasters, and, lastly, by caustic issues. In case of suppuration, he would leave the abscess to burst of itself, judging it highly inexpedient to make an incision; and he would not proceed to amputation, until every possible chance had been given for the formation of an anchylosis.

On some of these points, he will doubtless have a large portion of medical and chirurgical practitioners coinciding with him; but we imagine, that few of the profession will approve of his absolute rejection of evacuating remedies. A very low diet is not to be recommended, and strong and frequent purging would not be proper, in these cases. The same may be said of general bleeding; but does it therefore follow, that a plan of treatment diametrically opposite should be adopted? That a full indulgence in animal food and fermented liquors should be allowed? And that neither emetic nor aperient, nor leech nor cupping-glass, should be suffered? The author does not seem to be aware of the effect produced upon the absorbent system by the *prudent* administration of evacuants. Whatever force there be in his reasoning (in which there is much repetition) it is wholly derived from the *abusive* employment of such remedies. Take but a middle course, and his arguments no longer hold. By pursuing such a course, we relieve if we do not cure; and this perhaps is the utmost that can be done in such cases. We have no proof that the tonic plan (without the occasional interposition of evacuants, and especially without topical bleeding) is capable of effecting as much.

While, however, we differ from the author on these points, we readily assent to what he says on the hurtful tendency of cold bathing, and on the advantages to be obtained by a well-regulated application of warmth to the part affected.

ART. 23. *The Edinburgh School of Medicine; containing the preliminary or fundamental Branches of Professional Education; with Anatomy, Medical Chemistry, and Botany. Intended as an Introduction to the Clinical Guide. The Whole forming a complete System of Medical Education and Practice, according to the Arrangement of the Edinburgh School. By William Nisbet, M. D. Fellow of the Royal College of Surgeons of Edinburgh. Four Volumes.* 12mo. 1l. 8s. Longman and Rees. 1802.

Here is a very promising title-page; but we always suspect works which bear the *sei-disant* title of "*complete.*" They who are duly acquainted with the Æsculapian art, and its collateral studies, will not easily be persuaded, that a "*complete System of Medical Education and Practice*" can be comprised within four duodecimo volumes. The two first of these volumes exhibit an abridgment of Anatomy and Physiology; in the descriptive part of which, we do not perceive any material errors; but the accompanying plates are exceptionable, in regard to size, like those of Dr. Hooper's, mentioned in our last number; with this further objection, that they do not possess the neatness and distinctness of that author's engravings, and are besides destitute of references. The abridgment of Morbid Anatomy, from Dr. Baillie's

lie's large work, conſtitutes the moſt valuable part of the ſecond volume. In like manner, the abridged view of Mineral Waters, from Dr. Saunders's Treatiſe, forms the beſt portion of the third volume. The pharmaceutical part of this volume is very indifferently executed.

Many obſolete preparations are inſerted in it, ſuch as the *aqua pæonia, aqua mirabilis, aqua vulneraria,* &c. In the laſt of theſe, there are no leſs than twenty-four different ingredients! Though the work is entitled "the Edinburgh School," yet the preparations of the London, as well as of the Edinburgh, pharmacopœia are inſerted in it. The fourth and laſt volume is little more than a meagre nomenclature of botanical terms, and of vegetables employed in medicine. It will be but a poor aſſiſtant to the ſtudent in botany, and will be ſtill leſs uſeful to him who ſeeks to be made acquainted with the materia medica: but what renders it totally unfit for beginners in theſe ſtudies is, the unpardonable negligence in the printing of it; in conſequence of which, there is a moſt egregious confuſion in the ſpelling of names. For inſtance, at p. 185, *Doryſtenica Controyerva* for Doriſtenia Contrayerva; at p. 209, *Damens* Carota, for Daucus Carota; at p. 239, *Sinutinia* Mahogani, for Swietenia Mahogani, &c. &c. &c. Theſe errors are repeated twice, in the Table of Contents, and in the text; and though ſimilar, and equally important, miſtakes occur in various parts of the work, yet there is no liſt of errata to any of the volumes.

DIVINITY.

ART. 24. *The Connection between the political and religious Duties of a State under a divine Revelation. A Sermon, preached at Bury Saint Edmund's, before the Right Hon. Lord Chief Juſtice Alvanley, and the Honourable Mr. Juſtice Groſe, at the Aſſizes held there, Auguſt* 5, 1802. *By the Rev. George Mathew, A. M. Chaplain to the High Sheriff. Publiſhed at the Requeſt of the Gentlemen preſent.* 4to. 23 pp. Rivingtons. 1802.

This is the ſecond Aſſize Sermon within the year, by which Mr. Mathew has done credit to himſelf, and to the County of Suffolk. Taking for his text 1 Samuel ii. 30, the preacher, after a ſuitable exordium, lays down this poſition, "that from the authority on which a divine revelation is founded, government is bound, not only to uſe it as the rule of its own actions, but to make it an eſpecial object of its care, that the knowledge of it be diffuſed and preſerved in the nation;" and for theſe ſtrong reaſons, "becauſe government, of whatever kind it be, can only act in ſubordination, and as reſponſible to the Deity; and becauſe the ſecurity of the nation, for which government is bound to provide, depends on the protection of heaven; and the protection of heaven can never be expected where there is diſobedience to the laws it has preſcribed." He then ſtates the chief object of the Sermon to be, "to remove that odium, with which unthinking or intereſted men are apt to conſider the religious inſtitutions of their country, and to ſhow them the true principles on which they ought to reaſon concerning matters of ſuch importance and ſublimity." This object

object is fully attained in the diſcourſe, by ſound arguments expreſſed with vigour, perſpicuity, and elegance of ſtyle. At p. 15, the preacher ſtates the important queſtion concerning "*the means* of diffuſing the ſacred truths of revelation; and he contends, that "theſe are manifeſtly the eſtabliſhment of religious inſtitutions:" the form of worſhip, or doctrine, to be preached; the attention due to thoſe who differ from that form; and the caſe of danger ariſing to the ſtate from that difference, are there properly conſidered.

In a note at p. 20, the author candidly acknowledges, that an expreſſion in a note to a former Sermon (to which we objected in our Review for June laſt) concerning the triumph which Chriſtianity had received from the re-eſtabliſhed religion in France, ought to have been more qualified. We are ſatisfied with his preſent explanation; and would preſent it at length to our readers, if our limits would permit us to enter into ſuch details. But we muſt conclude by ſaying, that the peroration of this diſcourſe is eloquent; and that the whole of it is excellently adapted to the occaſion; and deſerved the approbation and thanks, which it obtained, of the Judges, and of the hearers in general.

ART. 25. *An Help in Devotion: more eſpecially in the ſtated Work of Retirement, and Employment in the Cloſet: being the New Teſtament conſidered with a View to what every Chapter may furniſh as proper to aſſiſt Chriſtians in their daily Devotions. By the late Rev. Samuel Bolde, Rector of Steeple cum Tyneham, in Dorſetſhire. Second Edition.* 8vo. 209 pp. 4s. Goadby, &c. Sherborne. 1801.

The author of this book being prevented, by old age and infirmities, from diſcharging his miniſterial duties, employed his time moſt commendably in reading the New Teſtament, "with a particular regard to what every chapter of it doth afford to Chriſtians, which it will become them to improve, to the furthering of them in their ſtated daily devotions." The editor met with the work (which bears date 1736) in an exhibition of old books; and has republiſhed it, with very good intentions. The volume contains a collection of Prayers, ſuggeſted by the ſeveral chapters of the New Teſtament. It exhibits no parade of learning; but it may be an uſeful manual to plain and pious perſons, who abound (we think) in this country; though their humility and ſilence may conceal their numbers; while the forwardneſs and noiſe of the irreligious and profligate make them paſs for a hoſt very numerous, however little reſpectable.

ART. 26. *The Prophecy of Iſaiah, concerning the Birth and Kingdom of the Meſſiah, paraphraſed: or an Explanation of the Seven firſt Verſes of the ninth Chapter; deſigned as an Inſtruction for Chriſtmas-Day. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby.* 8vo. 27 pp. 1s. Kelſey, Boſton; Rivingtons, London, &c. 1802.

"The author, conceiving that ſome of the moſt ſublime parts of the Holy Scriptures, particularly thoſe appointed to be read on the high feſtivals of our church, may not be well underſtood by all the

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members of a country congregation, has undertaken to aſſiſt their pious endeavours, after the attainment of the knowledge of that part of prophetic ſcripture which relates to the nativity and mediatorial kingdom of the Meſſiah." The deſign and the execution of this work are creditable to the author's piety and learning; and we are gratified by every ſuch inſtance of attention in pariſh-miniſters to the ſpiritual inſtruction of their flocks.

LAW.

ART. 27. *A Treatiſe on the Functions and Duties of a Conſtable; containing Details and Obſervations intereſting to the Public, as they relate to the Corruption of Morality, and the Protection of the peaceful Subject againſt penal and criminal Offences. By P. Colquhoun, Eſq. L. L. D. a Magiſtrate acting for the Counties of Middleſex, Surrey, Kent, and Eſſex, for the City and Liberty of Weſtminſter, and for the Liberty of the Tower of London.* 8vo. 3s. Hatchard. 1803.

Of this inſtructive work, the Preface ſufficiently explains the motive and object. We are informed by the author, that it was his original intention merely to print a ſhort compendium applicable to the Conſtables of Weſtminſter; but the ſubject roſe upon him in his progreſs, and induced him to extend his deſign, after he had made ſome advances in his work. This publication, in its improved form, appears to us not only to be uſeful to Conſtables, but to Magiſtrates alſo in every part of the kingdom.

POLITICS.

ART. 28. *Conſiderations on the Neceſſity and Expediency of ſupporting the Dignity of the Crown and Royal Family in the ſame Degree of Splendour as heretofore; on the due Proportion of Income between the Poſſeſſor and Heir Apparent of the Crown; on the Claim of Right in the Heir Apparent to ſuch Rents and Proceeds of the Eſtates veſted in him at his Birth as were collected during the Minority of his Royal Highneſs, and ſtand yet unaccounted for.* 8vo. 48 pp. 2s. Debrett. 1802.

The laſt of the topics announced in this long title-page forms by far the moſt conſiderable part of the work. Few of our readers can be ignorant that the claim of right alluded to is at preſent *ſub judice*; and therefore it would be indecent, as it is unneceſſary, for us to diſcuſs it. On the remaining parts of this treatiſe, we ſhall make a few remarks. The author ſets out with a maxim which no loyal ſubject or true Engliſhman will diſpute; though he may not quite approve the terms in which it is expreſſed; namely, "That a King of England ſhould be ſupplied with the means of ſupporting the dignity becoming the *executive repreſentative* of ſo great and wealthy a nation." On this part of the ſubject the writer's opinions are, generally ſpeaking, both juſt and generous: but we think him totally unwarranted

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in the aſſertion, that "the line of diſtinction which the law of England has drawn between the reſpect due to the King and to the Heir Apparent of the Crown, is ſcarce perceptible;" at leaſt, if by the equivocal term *reſpect* is meant conſequence and dignity. Nor can we agree that the practice, in early periods of our hiſtory, is a proper criterion, or indeed any ſort of guide, for our opinion on the proportion that the reſpective incomes of theſe great perſonages ſhould bear to each other. The only fit criterion is "the eſtabliſhments and other expences which their reſpective ſituations, and the uſage of the preſent time, require from each. But the author's great error, or rather miſrepreſentation, is, the comparing of the Heir Apparent's revenue, which is applicable to his houſehold eſtabliſhment and private expences only, with the revenue of the Civil Liſt; which, beſides ſupplying the expences of the King's houſehold and privy purſe, is appropriated to the ſalaries of foreign Miniſters, Judges, and indeed many of the principal departments of the *State*. The groſs partiality of this writer appears, indeed, in almoſt every page; more eſpecially towards the concluſion, where (though it is admitted that the ſuppoſed miſapplication of the revenues of the Dutchy of Cornwall was made by the Lords of the Treaſury, and that his Majeſty perſonally derived no advantage from it), yet he propoſes the compenſation to be made by a transfer of the Duchy of Lancaſter; that revenue which, if we miſtake not, is peculiarly conſidered as at the King's private diſpoſal. The account current ſtated in the Appendix is ridiculous in the extreme. What the writer allows for *lodging, and maintenance, and education*, and ſets off annually againſt the revenue of the Duchy of Cornwall, is calculated at 2000l. a year, when, every one muſt recollect, there was a Governor and Sub-Governor, a Preceptor and Sub-Preceptor, and ſeveral other attendants on the Prince: nor, in this account, which certainly ought to be between the Heir Apparent and *the public*, not the King, is the leaſt notice taken of the large ſums paid at various times by Parliament. But we have done with this writer. To ſee the illuſtrious and accompliſhed perſonage alluded to reſtored to the affluence and ſplendour which befit his ſtation, will give us, in common with every loyal ſubject, ſincere pleaſure: but—*Non tali auxilio, nec defenſoribus iſtis.*

MISCELLANIES.

ART. 29. *A Tour through the Northern Counties of England, and the Borders of Scotland. By the Rev. Richard Warner. 2 Vols.* 8vo. 14s. Robinſons. 1802.

We have had frequent occaſion to ſpeak of the pedeſtrian excurſions of this good-humoured traveller; nor are theſe volumes at all leſs entertaining than thoſe which have preceded, and perhaps it may be ſaid that experience in writing has produced greater vigour. Two elegant engravings accompany theſe volumes, of Derwentwater and Ullſwater, with Gowbray Park. The author continues his original plan, which we greatly approve, of introducing an engraved ſketch

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at the head of each book of the route through which he is about to conduct his readers.

ART. 30. *The Hiſtory of the Roman Wall which croſſes the Iſland of Britain form the German Ocean to the Iriſh Sea, deſcribing its ancient State and its Appearance in the Year* 1801. *By W. Hutton, F. A. S. S.* 8vo. 7s. 6d. Rivingtons. 1802.

This traveller has, like the preceding, often contributed to the entertainment of the public, and like him alſo is very facetious and good-humoured, and has travelled many thouſands of miles on foot. At the age of ſeventy-eight Mr. Hutton undertook and performed a journey of ſix hundred miles, to ſee what he laughingly calls "a ſhattered wall," but what really is the firſt and moſt remarkable ſpecimen of antiquity, which our iſland has to boaſt; Camden, Horſley, Warburton, and Gough, have all treated on the ſubject, but probably the preſent author is the only individual who ever travelled the whole length of the wall. His narrative is accompanied by many pleaſant anecdotes related in his accuſtomed tone of vivacity and humour, and by eight plates, illuſtrative of the objects of his journey.

ART. 31. *A Deſcription of the Watering Places on the South-Eaſt Coaſt of Devon, from the River Exe to the Dart incluſive, comprehending Dawliſh, Teignmouth, Shaldon and Torquay. By W. Hyett. With a Sketch of their local Hiſtory, and a Tour to, and conciſe Account of, Noblemens' and Gentlemens' Seats and Objects in the Vicinage of each, worthy the Attention of the Antiquary and Admirer of picturesque and romantic Scenery.* 12mo. 105 pp. 3s. 6d. Cadell and Davies.

Little more need be ſaid of this work than what is expreſſed in the title-page. After an account of each watering-place, the author conducts his reader through different rides round the adjacent country, deſcribing, in the courſe of each ride, the ſeveral ſpots and objects worthy of notice. Such a book may undoubtedly be convenient to ſtrangers frequenting thoſe watering places for health or amuſement. We ſhould have been better pleaſed, had the deſcriptions been given in a plain, unaffected ſtyle, and not in the nauſeous proſe-poetical language of our modern touriſts.

ART. 32. *Gleanings in Ireland, particularly reſpecting its Agriculture, Mines, and Fiſheries. By R. Fraſer, Eſq. Author of the General View of the Agriculture and Mineralogy of the County of Wicklow, drawn up under the Direction of the Dublin Society for the Improvement of Huſbandry and internal Reſources.* 8vo. 3s. 6d. Hurſt. 1802.

The principal object of this publication is to give a more enlarged account of the Nymph Bank Fiſhery, which appears to deſerve the moſt ſerious attention of government. The obſervations alſo on the mines, agriculture, and manufactures of Ireland, though neceſſarily imperfect, certainly indicate much good ſenſe and judgment. Three papers are added on the Arigna iron works, on the improvement of bog land, and for building villages on the coaſt of Ireland.

ART.

ART. 33. *Cambrian Itinerary, or Welſh Touriſt; containing an Hiſtorical and Topographical Deſcription of the Antiquities and Beauties of Wales, wherein are minutely and ſeparately deſcribed, according to their geographical and modern Diviſions, all the different Counties, Towns, Villages, Manufactures, Mines, Caſtles, Camps, &c. &c. &c. alſo the principal Houſes of Accommodation, or Inns in the Country; likewiſe a colloquial Vocabulary in Engliſh and Welſh, and an Appendix, containing the Bardic or ancient Welſh Alphabet, indiſpenſably neceſſary for every Touriſt. The Whole is illuſtrated by a new and correct Map of the Principality, including the Roads, Rivers, and Mountains. By Thomas Evans,* 8vo. 8s. Hurſt. 1801.

This performance certainly exhibits a very convenient and eligible companion for thoſe who ſhall make the tour of Wales, and the vocabulary gives it an advantage beyond any other book of the kind that we have ſeen. The map prefixed is neat and well executed. We commend alſo the patriotic ſpirit which dictates the Preface.

ART. 34. *Hiſtory of the Rebellion in Ireland in the Year* 1798, *&c. containing an impartial Account of the Proceedings of the Iriſh Revoluioniſts, from the Year* 1782 *till the Suppreſſion of the Rebellion; with an Appendix to illuſtrate ſome Facts. By the Rev. James Gordon, Rector of Killegny, in the Dioceſe of Ferns, and of Cannaway, in the Dioceſe of Cork; Author of Terraquea, or a new Syſtem of Geography, and Modern Hiſtory. Twenty-Five Years an Inhabitant of the County of Wexford.* 8vo. 8s. Hurſt. 1801.

As far as we are able to judge, this appears a calm and temperate narrative of the beginning, progreſs, and final extermination of the Iriſh Rebellion. It certainly does not deſcend into the inveſtigation of ſo many particulars as are to be found in the elaborate hiſtory given us by Muſgrave; but it ſeemingly exhibits a cheap and convenient manual of eaſy, and, as we believe, of authentic reference, dictated by no violence of prejudice, and but little reprehenſible for its ſtyle, arrangement, or argument.

ART. 35. *Intereſting Anecdotes of the heroic Conduct of Women during the French Revolution. Tranſlated from the French of M. du Broca. Embelliſhed with an elegant Frontiſpiece.* 12mo. 3s. Symonds. 1802.

A great number of very intereſting anecdotes are here collected, of the dreadful ſufferings of French females during the late Revolution, and of their noble, generous, and magnanimous behaviour under them. There is no doubt of their authenticity. The whole world is well acquainted with the ſufferings and behaviour of the unfortunate Queen, the Princeſs Elizabeth, Princeſs Lamballe, Charlotte Corday, Madame Roland, Mademoiſelle Carette, and a thouſand others.

ART.

ART. 36. *Paris delineated, from the French of Mercier, including a Deſcription of the principal Edifices and Curioſities of that Metropolis. Two Volumes.* 8vo. 15s. Symonds.

Why it ſhould have been thought worth while to tranſlate a work become totally obſolete, cannot eaſily be imagined. Who wants now to be told what Paris was previous to the Revolution? This ſame author has emphatically deſcribed what that metropolis now is, and has even ventured to foretel what it will be. The preſent publication, nevertheleſs, contains ſome pleaſant anecdotes, told with the characteriſtic vivacity of the author.

ART. 37. *The Encyclopædia of Wit.* 12mo. 558 pp.! 6s. Phillips. 1801.

Encyclopædia is an odd name for a jeſt book, a circle of inſtruction or ſcience, conveyed in droll ſtories! but every thing muſt have a fine name in an oſtentatious age. If *Encyclopædia* meant a very large collection, as the author of the title perhaps ſuppoſed, it would be here very well applied, for the print is very ſmall, and the pages very numerous. The only obvious peculiarity is, that each anecdote or jeſt has a title prefixed, which muſt have given more trouble to the compiler than its advantage to the reader is worth. But it ſerves to catch the eye, and the book to catch the penny. One commendation we ought not to withhold, that it ſeems more free from exceptionable tales than many compilations of much ſmaller extent.

ART. 38. *Tableau d'hiſtoire naturelle, ou notice abregée des productions les plus utiles des trois Regnes de la Nature, ſuivie d'une table des Matieres, avec les mots les plus eſſentiels en Francois et en Anglois. Ouvrage dédié a la jeuneſſe. Par M. de Montaigu.* 12mo. 250 pp. Dulau. 1800.

A more ſummary view of the general ſubjects of Natural Hiſtory cannot perhaps be given than in this little work; yet it contains enough to excite a rational curioſity upon the ſubject, to form the taſte of youth, and to furniſh an agreeable entertainment in a pleaſing language.

ART. 39. *Hints to the Conſumers of Wine; on the Abuſes which enhance the Price of that Article; their Nature and Remedy. By James Walker, Wine-Merchant, Leith.* 8vo. 57 pp. 1s. Vernor and Hood. 1802.

The conſumers of wine are perhaps almoſt as numerous as the readers of books; and moſt perſons above the loweſt ranks in ſociety muſt feel more or leſs intereſted in the ſubject before us. The object of this treatiſe is to ſhow that, although the high price of wine in this kingdom is occaſioned principally by the duties laid on that article, it is ſtill further increaſed by the uſual mode of dealing. That wine, to be good, muſt be kept for ſeveral years, is admitted; but the received opinion that it ſhould be kept in this country, and in the poſ-

ſeſſion of the wine-merchant, who imports, is combated, we think ſucceſsfully, by this writer. He ſhows how much advance of capital is required by this ſyſtem, what expences and riſque to the merchant are thereby occaſioned, and how much additional profit he muſt demand in conſequence of theſe circumſtances, and the long credit he is expected to give. The ſcheme propoſed by this writer is, that while the wine is kept in the original caſk, it ſhould remain abroad; where, he thinks, it would ripen ſooner and better; that "wine, when drawn off into bottle, inſtead of being laid up by the merchant, paſs immediately, or as ſoon as may be, into the hands of the private purchaſer, and that he ſhould keep his quantity till it is fit for his uſe."

The author explains the motives of his propoſed plan very clearly, and juſtifies it againſt ſuch objections as might occur. Several uſeful collateral "hints to conſumers of wine" are thrown out in the courſe of this diſcuſſion; but the writer's principal object could not, we apprehend, be attained without the general concurrence of three deſcriptions of perſons, the growers of wine abroad, the wine-merchants, and the conſumers, in this country: a concurrence not ſoon to be expected, or perhaps eaſily procured. Add to this, that the conſumer, with all the deſire that can be wiſhed to keep his ſtock for himſelf, is in very many caſes prevented, by imperious circumſtances of various kinds, from making the attempt.

ART. 40. *A Dictionary of Mohammedan Law, Bengal Revenue Terms, Shanſcrit, Hindoo, and other Words uſed in the Eaſt-Indies, with full Explanations, the leading Word of each Article being printed in a new Nuſtaleek Type; to which is added, an Appendix, containing Forms of Fermauns, Perwanehs, Anirdaſhts, Inſtruments and Contracts of Law, Paſſports, &c. together with a Copy of the Original Grant from the Emperor Furrukhſeer to the Engliſh Eaſt-India Company, in Perſian and Engliſh. By S. Rouſſeau, Teacher of the Perſian Language.* 12mo. 7s. Sewell. 1802.

This muſt obviouſly be a very uſeful companion to writers, cadets, military officers in general, and others who viſit the Eaſt-Indies. An entertaining Introduction gives a deſcription of Bengal, Bahar, and Oriſſa, and indeed the whole ſeems intereſting. If the publication were not principally intended for thoſe who are to viſit the Eaſt-Indies, we ſhould be inclined to think it dear. The type and paper are both indifferent enough, and the whole does not extend to 300 pages.

ART. 41. *The Complete Ready Reckoner, in Miniature; containing Tables accurately caſt up, adapted to the Uſe of all who deal in Wholeſale or Retail; exhibiting, at one View, the Amount or Value of any Number or Quantity of Goods or Merchandize, from One up to Ten Thouſand, at the various Prices, from One Farthing to One Pound. By Thomas Collins.* 12mo. 218 pp. 1s. 3d. bound. Sampſon Low. 1801.

Though a ready habit of reckoning is an accompliſhment well deſerving to be cultivated, by all who have opportunity to attain it, yet

we cannot wish entirely to discourage publications of this kind, wherein the labour is made superfluous, and the results presented in an easy form for reference. They who can calculate with skill may desire, occasionally, to save the time; they who are diffident of their own calculations, may here see them confirmed or contradicted; and they who, from any cause, have not acquired a competent knowledge of arithmetic, may here find a friend ready, at all times, to perform the work. The method of Mr. Collins is so clear, that it requires no explanation; and his Tables proceed by so regular an addition, that there is little chance of errors in them, except those of the press, which, in books of mere figures, it is peculiarly difficult to avoid. We have not, however, discovered any; and the author must know so well, that the credit of his book depends upon its accuracy, that he must have have had the strongest motive to correct it to the utmost of his power.

FOREIGN CATALOGUE.

FRANCE.

ART. 42. *Calendrier de Flore*; ou *étude des fleurs d'après nature*; *par Mme* V. D. C***. 2 voll. in 8vo.

This elegant and interesting work is written in the form of letters, addressed to a female friend. She receives, on every day of the year, the description of one or more plants actually in flower; which justifies the title of *Calendrier de Flore*, chosen by the author.

Mme *V. D. C****** gives a very clear and precise account of the systems of *Linnæus* and of *Jussieu*. She decides in favour of that of *Linnæus*, which she thinks better calculated to communicate to young students the first notions of botany; though that of *Jussieu* presents, in her opinion, a more accurate description of nature, inasmuch as it draws its characters of plants, not from one part only, but from different parts; and we can only gain a knowledge of things in proportion to the number of relations which we perceive in them.

The sex of plants, which forms the foundation of the system of *Linnæus*, is not merely an hypothesis, though it may have been considered as such by some naturalists of great authority, such as *Spallanzani*. At present, it is a truth generally received, notwithstanding that *Tournefort* likewise never believed in it.

The author often speaks of the medicinal virtues of plants, in doing which, she certainly goes beyond the bounds of her subject.

Espr. d. Journ.

ART.

ART. 43. *Les Liliacées, par* P. J. Redouté, *peintre du Muſéum national d'hiſtoire naturelle*; engraved in colours, in folio; 1ſt *Livraiſon*, pr. 36 fr.

M. *Redouté*, who is already diſtinguiſhed by the beautiful deſigns which he has made, for the collections of the Muſeum of Natural Hiſtory, for the National Inſtitute, &c. appears in this work really to contend with nature herſelf. *Ibid.*

ART. 44. *Hiſtoire naturelle des Fourmis, et Recueil de mémoires et d'obſervations ſur les abeilles, les araignées, les faucheurs et autres inſectes; par* P. A. Latreille, *aſſocié de l'Inſtitut, et des Sociétés philomatique, d'hiſtoire-naturelle de Paris, des ſciences et belles-lettres de Bordeaux, et Linnéenne de Londres.* With Plates. Paris.

It may be ſaid, that before *Rhédi* and *Swammerdam*, entomology had been treated of in an extremely ſuperficial manner, or rather that it did not at all exiſt. *Réaumur* enriched this ſcience with numerous and valuable obſervations. *Leuwenhoeck*, by means of microſcopic inſpection, introduced into it that preciſion which was to be expected from his acknowledged indefatigable patience. Since theſe writers, *Tremblay, Lionnet, Bonnet, Müller*, have thrown great light on the hiſtory of many ſpecies which were but imperfectly known; and have even diſcovered ſome which were before altogether unknown. Laſtly, within our own time, *Geoffroy, Fabricius, de Geer, Olivier* have extended the domain of this branch of ſcience, made it more ſyſtematic, and more methodical in its claſſifications.

Among theſe celebrated names, that of M. *Latreille* muſt not be forgotten; whoſe different writings already publiſhed have ſhown him to be, as an attentive, laborious, and accurate obſerver, as a faithful painter, and a ſcrupulous narrator, not at all inferior to any of thoſe naturaliſts whom we have juſt mentioned; which may likewiſe be affirmed of the work which we have now before us. We underſtand that we are ſoon to expect a general hiſtory of inſects from the ſame author. *Ibid.*

ART. 45. *Hiſtoire-naturelle des Inſectes, compoſée d'après* Réaumur, Geoffroy, de Geer, Roeſel, Linné, Fabricius, *et les meilleurs ouvrages qui ont paru ſur cette partie, rédigée ſuivant la méthode d'*Olivier, *avec des notes, pluſieurs obſervations nouvelles et des figures deſſinées d'après nature, par feu* M. G. de Tigny, *membre de la Société d'hiſtoire-naturelle de Paris.* 10 vols. gr. in 18; de l'imprimerie de Crapelet.—Sur carré fin d'Angoulême, cartonnés et étiquétés 30 fr. —Avec les figures coloriées, 45 fr.—Sur papier vélin, figures en noir, 45 fr.—Sur le même papier vélin, figures très bien coloriées, cartonnés, 72 fr. Paris.

In the compilation of this work the author had an able co-adjutor, M. *Alexander Brongniart*, Profeſſor of Natural Hiſtory in the central School des Quatre-Nations, by whom the introductory diſcourſe on the ſubject of entomology was written.

The

The method obſerved by M. *T.* is, in general, that of *Olivier*. He has only departed from it in two points: the cruſtaceous inſects, as formerly, conſtitute a ſeparate claſs; and the inſects without wings are here divided into a more conſiderable number of orders.

Every genus is preceded by the characters aſſigned to it in the Entomology of *Olivier*. Theſe are developed with neatneſs; and in ſuch a way, as to produce contraſts or compariſons. This is ſucceeded by an account of the habits, the manner of living, with the ſummary of whatever has been obſerved on the inſects belonging to this genus, in a more copious and circumſtantial way than in any other work hitherto publiſhed on this ſubject.

As it was not, however, the author's deſign to give a ſyſtem of entomology, he has confined himſelf, in the deſcription of the ſpecies, to the moſt curious and ſtriking; notwithſtanding which, their number is very conſiderable. The work is likewiſe ſtill further recommended, by the accuracy and ſuperior engraving of the figures.

Ibid.

ART. 46. *Pyrétologie méthodique de* Selle, *médecin du roi de Pruſſe, membre de l'académie royale des ſciences de Berlin, &c. traduite du latin ſur la troiſième et dernière édition; par* J. Nauche, *médecin, membre de la ſociété académique des ſciences, des ſociétés médicale de Paris, des ſciences et arts de Toulon, de Douay, &c. avec des notes du traducteur et du* C. Chauſſier *de l'Inſtitut national, profeſſeur à l'école de médecine de Paris.* Paris, pr. 6 fr.

Few works have contributed ſo much to the progreſs of medicine as this, or procured for their authors a degree of reputation more extenſive, or better deſerved. The firſt edition of it was publiſhed at Berlin, under the title of *Rudimenta Pyretologiæ methodicæ*, 1773. The numerous additions made in it by the author, in the ſubſequent editions, have rendered it a very important work to thoſe who devote themſelves to the ſtudy of medecine. In this tranſlation, its value is greatly increaſed, by the intereſting notes with which it is accompanied; as alſo by a Life of the Author, together with ſome account of his other writings. *Ibid.*

ART. 47. *Traité de la Chaſſe de* Xenophon, *traduit en Français, d'après deux manuſcrits collationnés pour la prémière fois, et accompagné de notes critiques et de diſſertations ſur le pardalis, le panther et les autres animaux; par* J. B. Gail, *profeſſeur de litérature grecque au college de France.* Paris.

This tranſlation is made from a text corrected on the authority of two MSS. which had not before been collated, whilſt the additional matter conſiſts of reſearches, of no ordinary merit, into ancient uſages, and of notices on the natural hiſtory of ſome animals, the names of which had been confounded. With the ancients, the chace was conſidered as an important branch of education.

" Quant aux chaſſeurs, ils ſe procureront," ſays Xenophon in the language of his tranſlator, " une bonne conſtitution; ils auront la vue meilleure, l'oreille plus ſenſible, ils vieilliront moins; ſurtout ils ſe formeront au métier de la guerre. Chargés de leurs armes, auront-

ils

ils à traverſer des ſentiers difficiles? ils ne ſe décourageront point; ils ſupporteront la fatigue par l'habitude qu'ils en auront contractée en pourſuivant les bêtes; ils pourront dormir ſur le lit le plus dur; ſeront gardiens fidèles. Quand il s'agira de marcher à l'ennemi, de mettre des ordres à exécution, vous les trouverez prêts; l'habitude de tuer les bêtes les y aura dreſſés. Placés en tête de l'armée, ils n'abandonneront pas leurs rangs, parce qu'ils ſont habitués à la perſévérance. L'ennemi eſt-il en déroute, ils le pourſuivront intrépidement ſur toute ſorte de terrain; la chaſſe les y a familiariſés. L'armée de leur patrie éprouve t-elle un échec, ils ſauront ſur des terrains couverts de brouſſailles et eſcarpés ſe ſauver honorablement eux-mêmes, et ſauver auſſi les autres."

Here the author appears to recollect what he had done himſelf in the troubleſome and dangerous retreat of the ten thouſand Greeks.

Ibid.

ART. 48. *La Meſſiade de* Klopſtock, *poëme en vingt chants, traduit en français par Mme* de Kourzrock, *de l'académie des Arcades, ſous le nom d'Elbanie.* Paris.

Mme *de K.* has rendered a real ſervice to literature, by the publication of this tranſlation of the *Meſſiah;* and if ſome objections might be made to her verſions of different parts of it, we ought to conſider the difficulty of the undertaking. As a ſpecimen, we ſhall tranſcribe the celebrated paſſage in which Uriel conducts the ſtar Adamida before the Sun, in order that it might ſhed its darkneſs over the earth, at the moment of the death of our Saviour, Cant. VIII. v. 379, &c. of the original.

" Uriel appelle cette étoile par ſon nom. Immortel Adamida, dit-il, toi qui t'étends dans un eſpace infini, voici, il l'ordonne! Sors de ton orbite, élance toi de côté vers le ſoleil, et ſers-lui de voile. Les habitans céleſtes d'alentour entendirent cette voix ſouveraine; lorſqu'elle eût pénétre dans les montagnes d'Adamida, cette étoile detourna, en friſſonnant, ſon pôle tonnant. Toute la création retentit, lorſqu'Adamida s'élança avec une promptitude effrayante; des tempêtes précipitantes, des nuages bruyans, des montagnes abattues, et des vagues pyramidales furent élévées par Dieu. Uriel, aſſis ſur le tropique de l'étoile, n'entend pas le bruit de ſa révolution, tant il étoit perdu dans la contemplation de Golgotha."

The tranſlator has, in her notes, been very particular in referring to the paſſages of Scripture, of which the author had availed himſelf in his poem. The following may ſerve as an example: in 2 Kings xiii. 20-21, we read; " And Eliſha died and they buried him. And the bands of the Moabites invaded the land—And it came to paſs as they were burying a man, behold, they ſpied a band *of men;* and they caſt the man into the ſepulchre of Eliſha; and when the man was let down and touched the bones of Eliſha, he revived and ſtood on his feet."

The genius of the poet has taken advantage of this ſubject, as may be ſeen in Canto II. v. 1085, ſqq. thus rendered by Mme *de K.*

" Un jour, lorſque les os du prophête commençoient déjà à blanchir, on portoit en terre un mort que l'on poſa ſur la tombe du prophête. C'étoit

C'étoit une jeune femme, les délices de ſon époux, à qui elle avoit donné, en expirant, un fils de douleur. Ils s'étoient aimés long-temps, ils ſe poſſédoient enfin, et la mort les ſépare; il ne verſe point de larmes, mais dans une diſtraction muette, il marche à la tête du convoi funèbre. Cet enfant, beau comme un bouton de roſe qui s'épanouit, cet enfant qui eſt la cauſe de la mort de l'accouchée, étoit porté par une des pleureuſes: les porteurs de la mère de l'enfant ſouriant, la poſent alors ſur les oſſemens d'Eliſée. Tout à coup s'élèvent les cris de la ſurpriſe et de la joie; les affligés pâliſſent et ils reſpirent avec peine, en voyant cette mère s'élancer du cercueil, arracher ſon enfant à l'étrangère, et, tremblante, le ramener à ſon père. Mais ſes joues enflammées par l'effort qu'elle venoit de faire, pâlirent bientôt de ſaiſiſſement. Son époux, croyant que c'étoit une apparition et que l'ombre portoit dans ſes bras la figure de ſon enfant, les conſidère tous deux en ſouriant, il dit: Je vous ſuis, je comprends vos ſignes, je vous ſuis. Mais lorſqu'il eût reconnu que c'étoit la mère même, que les témoins l'eurent confirmé, qu'elle même l'en eut aſſuré, ſa vue ſe troubla: la mère alors confia l'enfant aux femmes, et conduiſit ſon mari à ſa cabane, où celui-ci, hors de lui-même, nageoit dans la joie, quoique les cérémonies lugubres ſe préſentaſſent toujours à ſon aſpect."

Ibid.

ART. 49. *Hiſtoire critique de l'établiſſement des Français dans les Gaules, ouvrage inédit de Mr. le préſident* Hénault, *de l'académie françaiſe, et de celle des inſcriptions et belles-lettres; imprimé ſur le manuſcrit original, écrit de ſa main;* 2 Voll. 8vo. Paris.

In this work, which is not to be regarded as a real *hiſtory* of the eſtabliſhment of the Gauls, but rather as a diſſertation on the epoch of that eſtabliſhment, and on all the circumſtances which accompanied it, the author compares the ſyſtems of *Boulainvilliers*, of the Abbé *Dubos*, and of ſome other writers on this ſubject. In the diſcuſſion of their varying opinions, the Preſident *H.* ſhows great erudition and ſagacity; and propoſes one of his own, different from them both, with reſpect to the ſecond queſtion, concerning the right which the French had to eſtabliſh themſelves in the Gauls, in regard to which he ſays, that, *il n'y a aucune portion de terre dans les Gaules que Clovis n'ait conquiſe et dont ſes armes ne l'aient rendu maître;* the epoch is fixed by him in the year 351.

This work may likewiſe be conſidered as a neceſſary introduction to the *Abrégé chronologique*, on which the reputation of the author is founded. *Ibid.*

ART. 50. *Hiſtoire du Galvaniſme, et analyſe des différens ouvrages publiés ſur cette découverte, depuis ſon origine juſqu'à ce jour; par* P. Sue, *aîné, profeſſeur et bibliothécaire de l'école de médicine à Paris,* &c. Two Voll. in 8vo. Paris; pr. 8 fr.

In the firſt part of this intereſting work, Mr. *S.* ſpeaks of the origin of Galvaniſm, preſents his readers with the hiſtory of its author, and proves, in a perfectly ſatisfactory manner, that the experiments

reported by *Sulber*, in his *Théorie générale du plaiſir*, printed forty years ago, have only a very remote analogy to thoſe of *Galvani*; ſo that the writers of certain journals were miſtaken when they aſſerted, that an account of the diſcovery of Galvaniſm is to be found in a work which appeared at Bouillon, in 1769, entitled *Le Temple du bonheur*; which is both a bibliographical and a phyſiological error. After the hiſtory of the life and ſtudies of *Galvani*, in which Mr. *S.* has frequent occaſion to cite, in an honourable manner, and the *Eloge* of him by Mr. *Alibert*, follows the hiſtory of the experiments made by *Volta, Valli, Deſgenettes, Vaſſali, Berlinghieri, Fowler, Creve, Fabroni, Nicholſon, Carliſle, Cruikſhank, Davy*, &c. which complete the firſt part of this work.

The ſecond part begins with the detail of the experiments made in the School of Medicine at Paris: it contains extracts from the Report made to the National Inſtitute, by Mr. *Hallé*, from the work of *Humboldt*, and from the experiments of MM. *Van-Mons, Ritter*, and *Pfaff*.

A ſeparate chapter preſents the experiments made by MM. *Dumas, Richerand*, and other phyſiologiſts; as another does the deſcription of the new apparatus of *Volta*, and of the proceſſes, by means of which he has proved the truth of his doctrines, which are now almoſt univerſally adopted.

The work terminates with the hiſtory of the applications of Galvaniſm to the treatment of diſeaſes by *Humboldt, Hallé, Richerand, Pfaff, Grapingieſſer*, and others.

A well-executed plate repreſents the apparatus moſt generally employed in the production of the Galvano electrical phenomena; laſtly, an alphabetical Index of the authors cited, and of the matters diſcuſſed in it, concludes the work. *Eſpr. d. Journ.*

ART. 51. *Hydrogéologie*, ou *Recherches ſur l'influence qu'ont les eaux ſur la ſurface du globe terreſtre; ſur les cauſes de l'exiſtence du baſſin des mers, de ſon déplacement et de ſon tranſport ſucceſſif ſur les différens points de la ſurface de ce globe; enfin ſur les changemens que les corps vivans exercent ſur la nature et l'état de cette ſurface; par* J. B. Lamarck, *membre de l'inſtitut national, profeſſeur au Muſeum d'hiſtoire naturelle, &c.* 1 vol. 8vo. Paris. Pr. 3 fr. 25 cent.

This work, extremely curious in its object, preſents important hints towards rendering the theory of the earth more perfect. The author treats particularly of what concerns the origin and ſtate of the ſurface of our globe; and undertakes to prove, that its form, ſuch as we now ſee it, has not ariſen from any univerſal cataſtrophe; but that it reſults, 1. from the influence of the motion of the waters, whether freſh or marine; 2. from that of living bodies; 3. from the changes of poſition in the points of rotation of the globe, which he calls polar points, and which he conſiders to be independent of the axis of this globe. *Ibid.*

ART. 52. *Cours de médecine légale; théorique et pratique; par* L. J. Belloc, *médecin opérant, profeſſeur particulier, membre de la ſociété de litérature, ſciences et arts d'Agen, &c.* 1 vol. 8vo. Paris.

The treatiſes *ex profeſſo* on this ſubject, in the French language, were before few, very incomplete, often erroneous, and very ill adapted

adapted to the comprehenſion of magiſtrates or lawyers, who, being unacquainted with the firſt principles of medicine, require that the inſtructions intended for their uſe, ſhould, as far as poſſible, be clear and preciſe. Thoſe who read this work will ſee what prudence and ſagacity are neceſſary in the manner of making reports, what phyſicians or ſurgeons are worthy of confidence, and of what unhappineſs an improper report may be productive.

Let us hear the author himſelf.

" Tantôt il s'agit de la fortune, de la liberté, de l'honneur d'un citoyen et quelquefois d'une famille; tantôt il s'agit d'établir un délit d'où dépend la vie d'une ou de pluſieurs perſonnes. Tremblez," ſays he (addreſſing to ſuch profeſſional perſons, as are but imperfectly informed on theſe ſubjects) " ſi vous avez négligé d'acquérir toutes les connoiſſances néceſſaires. Ne rougiſſez pas de refuſer cette commiſſion."

The reputation and merit of the author make it unneceſſary for us to ſay any thing further in praiſe of this work. *Ibid.*

GERMANY.

ART. 53. *Supplément à la* France littéraire de 1771—96, *contenant, outre les additions et corrections, les nouveaux articles juſqu'en* 1800, *avec une table générale des matières; par* Jean Samuel Erſch, *docteur en philoſophie, bibliothécaire de l'Univerſité de Jena, membre honoraires de pluſieurs ſociétés ſavantes et littéraires.* Hamburg, 1802; 8vo. 600 pp.

This Supplement to *la France littéraire* is dedicated to Mr. *Millin* and Mr. *Schütz*, the celebrated editor of *Æſchylus*. It muſt be looked upon as a very important work in its extent, and in the great number of articles which it compriſes. In a ſhort *Avant-propos*, the author repeats the charges which he had before urged in the *Magaſin Encyclopédique*, againſt the *Siécles littéraires* of Mr. *Deſſeſſarts*. In the great number of articles contained in this *Supplement*, many rectify, or make additions to, thoſe of the three firſt volumes. This compilation is terminated by a large Index, which makes of a book, alphabetical according to the names of the authors, a ſyſtematic work according to the matter. To each word are annexed the names of the authors who have treated on that ſubject. It is aſtoniſhing that a foreigner was able to conceive the idea of ſo great an undertaking on French literature, and the public is certainly much indebted to Mr. *Erſch* for having executed it.

Magaſ. Encyclop.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The Letter of *Sir R. Muſgrave*, dated October 25, 1802, by ſome accident was not delivered to us till late in this month. Its principal object is to ſtate, that no material fact in his hiſtory has yet been diſproved, though many have been the ſubject

ject of cavil and obloquy. Time being the only effectual elucidator of hiſtorical truth, we cannot think it neceſſary to multiply aſſertions on the ſubject.

Etymologicus is certainly right in the general principles of his criticiſm, and we are glad that he agrees with us; but we have many reaſons againſt printing his letter. He may indeed obſerve, that we very ſeldom print letters that are ſent to us.

That we perfectly agree with *Rhedycinenſis* in all the points of his addreſs to us, will appear moſt clearly to him in the body of this number.

LITERARY INTELLIGENCE.

An erroneous ſtatement having accidentally found its way into our laſt number, the two articles following muſt be conſidered as the correction of it.

The ſecond volume of the much-improved edition of *Hutchins's Hiſtory of Dorſetſhire* will be publiſhed in a few weeks.

The ſecond volume of *Mr. Bigland's Genealogical Collection for Glouceſterſhire* is in the preſs, under the direction of three very able antiquaries.

We are confidently aſſured, that *the late Mr. Shaw's Hiſtory of Staffordſhire* will be continued by ſome friends of the worthy and benevolent author.

The *Rev. J. Whitaker* is diligently employed at preſent on *A Critical Statement of the original Hiſtory of London.* The hiſtorian of Mancheſter may be expected to do juſtice to this topic.

The Lover of the Fine Arts will be pleaſed to hear of the completion of the elegant Collection of Portraits, from the drawings of *Hans Holbein*, in his Majeſty's collection. It is the laſt great work of *Bartolozzi* in this country.

Mr. Chamberlayne, who conducted the former work, intends alſo to proceed in that which he has begun, from the deſigns of *Leonardo da Vinci*, the *Caraccis*, and other great maſters of the Italian ſchools.

A new edition of *Harrington's Nugæ Antiquæ*, much improved, is proceeding under the care of *Mr. Park.*

A poſthumous work, by the late *Mr. Pegge*, entitled *Anecdotes of the Engliſh Language*, may immediately be expected.